

A SHORT ¹¹⁴⁸
INTRODUCTION

TO THE
HEBREW TONGUE

Being a translation of the Learned
JOHN BUXTORFIUS

Epitome
of his *Hebrew Grammar*.

That those which are ignorant of the Latin
tongue, may attaine by this *English* introduction
to the knowledge and apprehension of the
originall Text of Scripture.

By JOHN DAVIS School-master.

Whereunto is annexed an *English* interlineall inter-
pretation of some *Hebrew* Texts of the *Psalms*
for the profit of young beginners.
(The like never before published.)

Together with certaine pertinent rules concerning
the seate of *Accents* in *Nouns* and *Verbs*, *Par-*
ticiples, and *Pronouns*, *Affixes*, and words un-
declined.

13 LONDON. *Novemb.*

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at the Princes Armes in St. Pauls Church-
yard, Anno 1655.

IS SOBRIA

¹³¹⁹
Commendata:

ad Baccalaureos Artium
in Die Cinerum dicto;
20. 1655. stilo
Anglie;

A

WALLIS. SS. Th. D.

Accedunt,

Exercitationes binę, quas
per pagina indicabit.



O X O N I Æ,

videbat Leonardus Lichfield,
impensis Tho. Robinson,
Anno Dom. 1657. 1656



*To the Reverend, Learned, and faithfull Minister
of CHRIST, my much honoured*

TUTOR,

Mr. H E L P F O X

PREACHER OF THE

G O S P E L

IN THE CITY OF

G L O C E S T E R.

SIR,

Long desired, even with a longing desire
to hear of your being and well-being;
hence it was that I enquired for you, as I
occasionally rid through the City of Gloucester
this last Summer, and happily hearing of you, gave
you a visit; but could make no stay, neither with you,
nor in your City (so much as one hour) to refresh me in
your pious company, by reason of my engagements
to London. And though providence had so ordered
that the next day you intended to set forth from Gloucester
towards London, and we hoped to have supped
together at the first stage, yet were we so prevented
by the weather, or otherwise; that all I could obtain
upon the road was but a sight of you, as your Coach

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severall uses if possible; but what ever I forgot, you
 me remember the doctrine. Good was your Counse
 to me at that time! for I shall never forget that pre
 cepts; nor such LOVE. Thus did you frequently bre
 forth your self into me: for which, what shall I render
 or what am I capable to remunerate, unless the same
 which I received, which is LOVE? The Apostle in
 deed calles it a debt, Owe no man any thing (saith he
 but to LOVE one another, Rom. 13.8. I should be
 sorry to be found so dishonest as not to pay my debts
 where I owe, especially such a debt as LOVE, and
 more especially to such a creditour as your self; who
 lent me of this LOVE when I was not able to pay. did
 I say, you lent it me? I am confident, Sir, you bestowed
 it on me gratis, expecting no return: howbeit I had
 rather you should loose your expectation, then I come
 short of my duty. My words are too narrow to ex
 presse my heart; could that be discerned, you might be
 hold a landskip of my LOVE to you: my very heart is
 much short of your deserving, and my best words come
 short of my heart. I am also sensible what a slender sa
 tisfaction here I offer you, to set your Name before so
 small a volume as this. Had it been prefixed to a triple
 volumed martyrology, it had been something suitable
 to your memorable name; but noble minds give
 much, and accept of the smallest, returns. Accept, I be
 seech you, the volume of my heart, as a compensation
 of this so mean expreffion of my unfeigned affection.
 If I write any thing worthy to be patronized, I love
 to present it to a Patron, both able, and willing to pa
 tronize:

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by me: however I joyed to hear of you, but much
 that onto more I had the happinesse to see your
 self. And since I as much longed to propine you
 some gratefull testimony of my LOVE, and
 able thankfulness for those sound, savoury, and
 sweet distillations, which sometime trickled from the
 beck of your mind into the frail, and fragil reception
 of my understanding, while I was your Scholar at
 Newland free-Schoole in the County of Gloucester. But
 at which doth further and for ever oblige me un
 to you is, that you were not only anxious, and more then
 ordinarily solicitous to infuse into me good literature,
 but to season my youth with sound doctrine, which,
 as one * saith, is the radix of all honesty. I was
 scarcely ^{Plutar.} when under your tuition: for
 I had not somuch as a profession of Religion; but you
 laboured with me and some others of your Scholars,
 to inform our judgements: and your lectures were not
 only profitable to your Scholars in your School;
 but all the adjacent * parts did taste of, and
 refresh themselves in the honey-milk Rivers of
 your Divinity. I was not only instructed in your School,
 but often taken into your chamber: and there I shall
 never forget, nor can I forbear to mention it, how once
 Anthony you laboured to possesse me, and * one more,
 Hyet. with a Method whereby we might hear
 your Sermons profitably. You bid me mind the expli
 cation and application: in the explication the divi
 sion of the Text, but chiefly the doctrine raised and
 proved. In the application you bid me bear away the
 severall

DEDICATORY.

3. Et quamvis versio Anglica exstat Testamenti Veteris, tamen tantum abest, ut veritatem Jehovah in plurimis locis exprimat, sic etiam in multis à veritatemultum erret: *though an English translation of the Old Testament be exstant, yet so that it may express the truth of God in many places, and also it may much wander from the truth.*

4. Hoc amplius etiam, versionem verbi Dei Latine vel Anglice non tam amplam esse, quin plurima errata eveniant; impossibile est lumina Scripturæ Sacræ sic transferri, ut non in origine sint multò præclariora: *thus more a translation of the Word of God, whether Latin or English, is not so ample, but very many faults may happen: it is impossible that the holy Scripture may be so translated, as not to be far more excellent in the originall. I say, these truths answered all my objections, and cleared all scruples, and set me upon this work with much eagernesse, and I have made choice of this learned Grammarian, for his excellent rudiments in this tongue; and of this his epitome; for that 'tis answerable to the title, short, and withall pertinent, knowing 'tis better both for Master and Scholar, that much or many things be taught by few words, then little, or few things by many: because time is short, and the work much. But when I had finished this compendium of his elements, and made it as usefull for English as Latin Scholars; it lay by me many moneths; yet all that while not idle, but instructing *καὶ τινὰς χρόνους*, at certain seasons, some who understood not the Latin in that perfection, as to learn a lan-*

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monize: of the first, there is not the least suspicion, nor I experimentally found your singular skill in the Orientall Tongues, especially the Originalls of holy Scriptures; and for the later, (to wit) your willingness, I have more then ordinary cause to believe; forasmuch as you are learned: for a learned man, or a linguist cares not how many have skill in his Languages: for thereby he hath the more use of his acquired tongues. But here I suggest a check, though it may be not from your self, yet from some that are learned, yet ignorant of the publick good; for that I endeavour to make this holy tongue common, which should be proper onely to the learned in the Latin; but this I anticipate, and reprehend such of a very great injurie to the publick (to wit) of endeavouring the monopolizing that commoditie, which should be every mans money. I confesse, this scruple lay long in mine own breast, forbidding this undertaking, and checked every motion I made to my self in this way, till at last it was dissipated with these meditations.

1. That the Hebrew tongue is the Language of God's Word, the Language of Canaan; & cognitionem verbi Dei in Linguâ Hebræâ Ecclesiæ Dei necessariam esse, that the knowledge of the word of God in the Hebrew tongue is necessarie to the Church of God, as well to the people as Ministers.

2. Et fontes Legis, & Prophetarum in Hebræis literis contineri, the principall of the Law, and the prophets are contained in the Hebrew letters.

3. Et

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shelter, & guard this little one, under your strong & skilfull armes, & invincible weapons, from the rude & unskilfull blowes & ignominious reproches of the over-curious Momus who when he could find no fault with Venus beautifull face, descended to her feet, & there finding no blemish, scorns to be accounted deaf, or void of both senses, but cries out, her shoes creakt! how many of his sons are in our dayes, who gaze upon many excellent pieces of art, & finding nothing amisse, presently exclaime of that they hear, and condemne that which they can find no fault with themselves, only by hear-say; but

*Hic quis piscatur, cyprino parcito pisci,
Vel magis ad fundum porrigat illecebram.*

*Let him that angles in this pond of mine,
Forbear the carp, or get a longer line.*

Sir, I am confident, you cannot be ignorant how usuall it is to vituperate, or calumniate even the best men, and things, and if any one endeavoureth any thing for the good of the publick, especially if it savoureth of Religion, or tendeth to the clearing of the Word of God, he is sure to be haſt and pierced with cruel, & sharp swords, or bitter words Ps. 64. 3. but blessed be my God, I am inwardly comforted and supported with the innocency of a good conscience. And if this which I have done, with a good heart, be taken of you in good part, it is all the return expected of him, who still acknowledgeth himself indebted unto your LOVE,
pre-

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language by it, yet longed after a knowledge of the originall languages of Scripture, for their spiritual edification; so having experience of the private good this hath done, I thought I should be an enemy to the publick, if I should smother it; yet I was not resolved to Print it, but that I was overcome by importunity, not so much from without (which was much) as from within (which was more,) alleading, if I should not publish this, I should obscure much light, which might shine into the knowledge and hearts of many Christians: whereupon I was spiritually animated, and resolved to lay my self open to any censure rather then be guilty of the smothering a babe which may be instrumentall to the common good. I expect that some in the world give it but slight entertainment, and I like it the better for that: as Divine Luther said, when his marriage with Katherine à Bora was disliked, If the world were not offended with me (saith he) for this thing, I should be offended with the world, and should fear that it was not of God which I have done: so I should like this my undertaking the worse, if the world, or every man in the world should like it. I am resolved, utterly to dislike any thing in my self, or others that the world shall like; yet, worthy Sir, I shall rejoyce, & be encouraged, if you but vouchsafe to favour, and patronize this as the true portraiture of the Legitimate of that excellently learned, and famous Scholar I. Buxt. sen. since the true effigies remains, though the habit be the more mean (by my adoption, or translation) I doubt not but you will deign etc
shel.

TO THE READER.

Courteous Reader,

He intention of this Translation was, partly for the benefit of Schools, partly for the good of the people of God, that they might not be altogether ignorant of the *Hebrew* tongue, but may be hereby provided with some skill to put by, and ward the blows of the malicious enemies to the truths of God. And if any shall make any other use of this book, they are onely the monstrous spiders of our age, who suck poyson out of the sweetest and wholesomest flowers. And mad-men-like, use that sword of the Word to destroy themselves and others, which was appointed onely to save and defend us from our enemies. The Bible being in the *English* tongue, these persons wrest it, and abuse it; doth the fault lie at the doors of those worthy Translatours? or in the thing it self? in neither, but the fault is in such as turn so great a good, into so great an evill. Let the true-bred sons of the Church of Christ use this weapon against all impostors, and let it be a rule in their hands

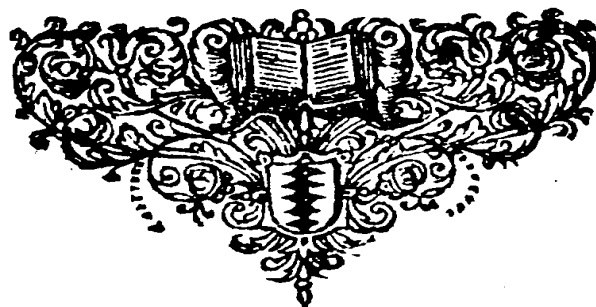
to

THE EPISTLE DEDICATORY.
*promiseth to be Studious for a more ample requitall,
and in the interim is most affectionately*

Desirous to subscribe himself:
your endeared friend,
and servant,

November 8. 1655.

JOHN DAVIS.



TO

CHAP. I. Of the Letters.

Grammer is the art of well speaking.

The parts thereof are two, *Etymologie*,
Syntaxis.
Etymologie is the first part of Grammer which explains the qualities, or properties of every word.

A word is a note, whereby every thing is distinctly noted: and it's made of one *Syllable*, or more.

A Syllable is the perfect sound of a word, whose parts are a *Letter*, and a *Vowel*.

A Letter is that, which makes a perfect sound with a vowel, whence it's called a *Consonant*.

There are 22 Letters, all Consonants:

Name.	Figure.	Power.
Aleph	א	1 (') A slender breath.
Beth	ב	2 bh of a milder sound }
Gimel	ג	3 gh } Than the Letter. }
Daleth	ד	4 dh }
He	ה	5 h (') The first aspirate
Vau	ו	6 v stronger Than J.
Sajin	ז	7 f the most mild Engl. &
Heth	ח	8 h a more sharp breath.
Teth	ט	9 t
Joth	י	10 j
Caph	כ	20 ch
Lamed	ל	30 l
Mem	מ	40 m
Nun	נ	50 n
Samech	ס	60 s long.
Hajin	ז	70 h The most sharp breath.
Pe	פ	80 ph
Tzade	צ	90 tz
Koph	ק	100 k
Resch	ר	200 r
Schin	ש	300 sc
Sin	ס	400 s
Thau	ת	th

χ græ: Engl. c.

χ Græ: Engl. c.

χ Græ:

χ Græ, or sch German long, as Samech.
χ Græ:

TO THE READER.

to wit, all those idle vagabonding, canting, & false *Hebrew* deluders, who wander about, and fill mens eares every where with an horrid noise: as the Frogs (which were sent as a judgement) did all the parts of *Egypt*. Let the children of God by their acquired skill in this holy tongue (by this book or any other) affectionatly defend the truth, and zealously oppose error, which is the hearty wish of the Authour.

I. D.



The proper long vowel is that which is spoken with a long sound: and that's five fold.

The proper short vowel is that which is pronounced or spoken with a short sound, & it's also five fold: thus.

Long Vowels.

Kametz אֵ it's an obscure A, as though the vowel O were mixt with it, as in *English* salt: small.

Tzere אִ it's a plaine, & single E in *English* thus we.

Long Chirek חֵ it's the vowel I, in *English* thus, alive.

Cholem אָ is the vowel-O in *English* open, over.

Schurek אֻ it is the vowel U in *English* thus, a lute.

How the figure Chametz-chatuph (ך) may be discerned from long Kametz, shall be discovered in the 4. and 5. chapter.

Cholem very often is noted by the prick of the letter ו and וּ, so that its prick Denotes the letter also, and is used for a vowel.

This is made in the letter ו when the precedent letter wants a vowel: this is perform'd of the letter ו when it hath no other vowel mark, or prick joyned to it, and sometimes also the same letter hath both

Short Vowels.

Pathach אַ is a cleare and shrill A, in *English* thus, art.

Segol אֶ is a dubble or mixed E, in *English* thus, an eare of corne.

Short Chirek חִ it's the vowel I, in *English* thus, to live.

Kametz-chatuph אֲ it's the vowel O, in *English* to trot.

Kibbutz אִי is either u, or else it is Y, as in *English* but or shut.

The letter וּ is a late intruded letter, not an original letter. וּ is partly taken from the corrupt pronunciation וּ, partly put for ו.

These 5 letters, to wit אָ בָ גָ דָ הָ, are written in the end of words after an other fashion thus, אָ בָ גָ דָ הָ whence they are called ending letters.

They are distributed by Hebr: into five lines, or orders, according to the five instruments which are used in the distinct pronouncing of every one of them.

אָ הָ חָ These are throat-letters, so called, because they make the breath, which is form'd in the throat.

וּ לֵ נֵ The letters of the tongue, or tongue-letters.

יֵ וֵ The letters of the palate, or the palate-letters.

שֵ צֵ The letters of the teeth, or the teeth-letters.

בֵ פֵ The letters of the lips, or the lip-letters.

Hence is a brief argument of exceeding great use in all tongues: the letters of one only instrument are easily known.

These letters אָ בָ גָ דָ הָ oftentimes do lose the force of Consonants, and rest idle untill that they beare a pronunciation in a word, which Hebr: do call to stand still, or silent and hence it is they are called resting letters, or silent letters, commonly for memory sake, they are called אָ בָ גָ דָ הָ *Ehevi*, or else אָ בָ גָ דָ הָ *Jehu*.

CHAP. II

Of Vowels.

A Vowel is that which utters a sound of it self: and it's either proper, or improper.

The proper vowel is that which is alwayes a vowel: and it's long, or short.

The

The *Dagesh* is two fold: *Lene*, or *forte*.

Dagesh lene is, that which makes these six aspirate letters פ פּ כ כּ ג גּ ד דּ slender letters by taking the aspirate from them, *id est*, the letter H from every of them, as פּ *ba*, גּ *go*, דּ *di* וּ *po*, תּ *tu*. This is used in the beginning of a word if the precedent word end not with a silent letter, or a long vowel: for then the aspirate, or the letter H stands firme; and also this hath its exception, as is delivered in Chap. 5. 2. In the middle of a word after a resting, or silent *Sheva*: and yet here oftentimes the aspirates remaine, which is of speciall observation.

Commonly (for memory sake) these letters are called *Begadkephat*; but when that they had their aspirates a little crosse mark was placed over them, which was called *Raphe*, whence came the *raphat* letter, or the aspirate; see the example, *Exo. 20. v. 9, 13, 14, 15*.

Dagesh forte is, which doubleth a letter in the pronunciation, it hath a place in all the letters, except the throat-letters and ו, it takes the aspirate, or the letter H from these six precedent letters פ פּ כ כּ ג גּ ד דּ, like to the *Dagesh lene* it self; but a *Dagesh forte* is in them, when at any time *Sheva* goeth not before; for then *Lene* is in them onely. These throat-letters ע פתח ו, and ו at the closing and perfecting of an excluded *Dagesh* do turn the precedent short vowel most commonly into a long vowel, as shall be seene in the following Chapt.

Mappik is the prick, which is written into the letter ו and ו, and it shewes them to be pronounced in their naturall sound, which would be silent without it.

It is written into the letter ו in the middle of a word, after a *Chirek*.

pricks thus, ו one whereof is taken for a *Cholem*, as shall be cleare in the fourth Chapter following.

Now the improper vowel is that which is not alwayes a vowel, or is not a vowel of all the letters: and it's either simple, or compound.

The simple improper vowel is called *Sheva*, and it's cast under the letter in 2 pricks just down right thus ו, & it hath the force of a most short *e*, as in *English*, thus ————— *beggery*; it's commonly called the moveable *Sheva*, but it leaves the nature of a vowel three times, 1 After a short vowel. 2 After a long vowel noted with an accent. 3 In the end of a word, and it onely shewes, that it's sound is united into one syllable; and hence it is that it's called a resting, or a silent *Sheva*.

The compound improper vowel is that which consists of a *Sheva* and a short vowel: and it is three-fold.

<i>Chateph-pathach</i>	ו	א	} of most short pronunciation.
<i>Chateph-segol</i>	ו	ע	
<i>Chateph-kametz</i>	ו	ו	

These are properly of the throat-letters, to which they are joyned in stead of a simple *Sheva* for a mote commodious pronunciation. Other letters of the Alphabet do take them very improperly and irregularly.

When (ו) may be either *Kametz-chathuph*, or *Chateph-kametz*; see in the 4 and 5 chapter: but these 4 in kinde are called most short vowels.

CHAP. III. Of *Dagesh*, and *Mappik*.

A Prick is written within the belly, or middle of some letters, serving for their pronunciation, and is called either *Dagesh*, or *Mappik*. The

pound Sheva. for these pricks do never effect, or make a syllable firme and separated by it self, but do joyne their consonants to other letters: as **פְּרִי** *peri*, as though it were *pri*, not dividedly, *peri*.

And thus also, a *Sheva* must be pronounced, when it is a vowel **יְהִרְכּוּ** *Jebharechu*:

הִפְקִדְתִּי *hif-kadh-ti*, here twice, a *Sheva* after a short vowel, resteth silent: and also **תְּ** after a resting *Sheva* noted with a *dagesh lenè*, must be pronounced onely as a naked *t*, without the aspirate *h*, as it is said in the precedent chap.

תַּחֲתֵּי *tach-ti-ja*, in which place, being noted with a **Mappick**, after a **Chireck** is pronounced for a consonant which would rest silent without the **Mappick**, because it concludes, or appoints a long vowel, and thus also the last syllable did begin with the vowel *Kametz*, which is contrarie to the rule, delivered in the beginning of the chapter: in like manner **Mappik** is in the letter **י** of the word **אִשָּׁה** *I-shah*: although the Jewes do neglect **Mappik** in this forme, and do pronounce it plainly *Isha*, resting silent, which certainly is done or made viciously.

The last letters of words are seldome noted with a *Sheva*, as in these, **בָּרַךְ** *ba-rach*, **שָׂאֲלָה** *Sha-alt*, but alwayes they are joyned to the syllable going before, as **שִׁלְחָה** *a table*: **לֶחֶם** *bread*.

The letters **ח** and **ע** in the end of a word do oftentimes take a *pathach* under them, which is pronounced before them: as, **מַשִּׁיחַ** *ma-shiach*, **יָדְנוּחַ** *ja-dhuah*, it is commonly called **פַּתַּח גְּנוּבָה** *pathach genubha*.

ח With a **Mappik** sometimes doth imitate the same, it takes a *pathach* under it, and is pronounced before it,

And it is onely written into the letter **ת** in the end of a word, as shall be delivered more fully in the consequent Chapter.

C H A P. IV.

Of a Syllable, and the manner of reading.

A Syllable is the joyning of a Consonant, and a vowel in one syllable.

A consonant begins a syllable alwayes from the right hand towards the left

A syllable is either single or compound. The single syllable is that which consisteth of one consonant, and one vowel: as for example **אֵלִי** *Eli*, **הִיִּיתִי** *ha-ji-thi*, **שׁוֹנֶה** *so-ne*, where the prick of this letter **ו** is the mark of the letter, and also of the vowel, because this letter hath no other vowel-mark or prick joyned to it, **שׁוֹנֶה** *sho-ne*, here the latter prick above the letter **ו** necessarily is read for the vowel *Cholem*: **בָּרַחְתִּי** *ba-ra-thi*, here **כ** hath a *Dagesh lene*, and therefore it serves for, or it hath the force of onely *b*, without the aspirate *h*, and also here **נ** in the middle of the word resteth silent. **קֹוֶעְחָה** *ko-vecha*, where the upper prick belongs to the letter **ק**, not to **ו**, because **ו** hath a proper vowel, a *Segol* cast under it, wherewith, as a consonant, it's pronounced. Moreover, here some letters being destitute, or wanting their vowels, do rest silent, but yet they are not superfluous, but do belong to the foundation, and essentiall forme of the word, which without them would not be perfect.

A compound syllable is, when many consonants are joyned to one syllable. This is made generally, by a simple *Sheva*, and under the throat-letters by a compound

Dageſh forte maketh a certaine compendium of the compound ſyllable, as **חַגַּשׁ** *hyg-gaſh*, for **חַגַּשׁ**; hence is this rule, A *Sheva* after a ſhort vowel under a Dageſhed letter is made a vowel: as, **גִּלְתָּה** *gil-letha* for **גִּלְתָּה**, but Dageſh failing from the throat-letters, and **ך** for the moſt part doth change the precedent ſhort vowel into a long vowel: as **בָּאֵר** for **בֵּאֵר**.

Laſtly, the doctrine of Diphthongues is a certaine affection of a compounded ſyllable.

The letters **ל** and **י** after a Chametz, Tzere, and Chirek in the end of words, after a manner do take the nature of a vowel, and with theſe vowels they grow into a Diphthong: as **עֵשָׂא** *Eſau*, **שָׁלֵם** *shalen*, **פִּי** *piu*, yet the Jews in theſe words acknowledge no Diphthongue, but do pronounce **ל** as a conſonant *f*, *Eſaf*, *ſchaleſ*, *piſ*. The letter (**י**) maketh a treble, or a three fold diphthongue: as **פָּנִי** *panai*, **גִּי** *goi*, **גִּי** but yet alſo it is doubted of ſome men; this is irregular **יְרוּשָׁלַיִם**, which is written, and read **יְרוּשָׁלַיִם** *Jeruſhalajim*, in *Jeremy* 26. 18.

CHAP. V.

Of Accents.

THe common affections of a word are an accent, and notation.

An accent is a note which conveniently moderateth the ſound of a word, and it is either called *Tonicus*, or *Euphonicus*, *Tonick*, or *Euphonik*.

A *Tonick* is that maketh long either the laſt ſyllable, or the laſt ſave one; for teaching ſake we will expreſſe it here with a right marke: to make the ſyllable long a word having an accent in the laſt ſyllable, is commonly called

as **אֱלֹהִים** *eloah*, God, **מַגְבִּיָּה** *maghbiah*, exalting. The throat-letters never do admit of the vowel *sheva*, but very well of the ſilent *sheva*.

Otherwiſe the compounded *sheva*, is their proper *sheva*, as **חֲלִי** *Choli*. Hence a precedent letter commonly takes that ſhort vowel, which is under the guttural letter with a compounded *sheva*. Men commonly ſay, a guttural letter marks it ſelf and the letter afore-going, as **אֶחָבָה** *a-habba*, **בְּעִמְנָה** *be-emu-na*. But Kametz-chatuph here alwayes is written by a naked Kametz, which by the precedent rule is read by *O*, as **אֶחָלוּ** *oholo*, **בְּאֶלֹהִים** for **בְּאֶלֹהִים** in God, **לְאָמֹר** for **לְאָמֹר** to ſpeake, **לְאָמֹר** for **לְאָמֹר**.

Moreover, two muſt ſhort vowels may not alwayes be read; whence neither two *shevas* in the beginning of a word, nor after a compound *sheva* doth a ſimple *sheva* follow at any time in the middle of a word, but yet the analogie of words oftentimes doth require both, and then if a double *sheva* doth meet in the beginning, the firſt is turned into *Chirek*, or *pathach*, or *segol* under a throat letter: ſee in the 13 chap. the imperative and future to *Kal*, and thus forward, through the whole book, but if it ſhall be under the letter **י**, the other *sheva* is allowed: as **בִּיהוּרָה** for **בִּיהוּרָה**.

If in the middle of a word, a ſimple *sheva* followes a compounded *sheva*, then the compound is turned either into his ſhort, or naked *sheva*: as **תִּבְרָגוּ** *tahargu*: **יִשְׁמְעוּ** *je-ſhemu*; yet alſo oftentimes onely for better ſound ſake *Chateph-pathach*, and *Chateph segol* are turned into *sheva*: as **יִהְיֶה** *ieh-ge* for **יִהְיֶה**.

taine members, or clauses. The first use remaineth only to the Jews. Concerning the second let it be observed in this place,

1 Whatsoever syllable is noted with a tonick accent is made long, except it be noted with *Telisha-gedola*, which doth alwayes use the last syllable of a word, or with *Tiphcha* when it is placed in the beginning of a word, and that in the books of *Job*, *Psalms*, and *Prov.* also when it's marked, or noted with *Pashta*, *Telisha Ketanna*, *Segolta*, *Sarka*, which do adhere to the last syllable of a word, yet they do not alwayes affect these syllables; but what syllables is made long by them, that must be known by the rule, or Analogie of declining, and by the property of the word.

2 When two accents of the same kind come together in the same word, the first of them maketh the syllable long; as *תֹּחִי* *tóhu*.

3 The latter of diverse accents being in one word maketh the syllable long, the first serveth for the better sound, or pronunciation: as *וְהֵאֵתְזִים* *vehaetzim*.

4 A tonick accent added to a long vowel *Sheva* following maketh it a resting sheva: as *תִּגְלֵמָה* *Tagelma*.

The 3 use of this tonick accent belongs to the Syntax, which sheweth rightly to divide a speech into branches: but thus they are distributed into servants, and kings. Servants are those tonick accents that do advance a speech to a commodious clause; and there be 8 of them, thus,

Munath, *Mahpach*, *Merca simplex*, *Merca duplex*, *Darga*, *Jerach*, *Kadma*, *Telisha-ketanna*.

King

in the Caldee מִלְרָ milra: in the last syllable save one מִלְהֵל milhel. There are 25 Tonick accents, whereof 14 are noted, or placed above the word, and eleven under the word, after this manner:

Above the word.

1 <i>N</i> Pashta.	8 <i>N</i> Rebhia.
2 <i>N</i> Kadma.	9 <i>N</i> Sakeph gadol.
3 <i>N</i> Geresh: Teres: Asa.	10 <i>N</i> Sakeph katon.
4 <i>N</i> Gerashajim.	11 <i>N</i> Segolta.
5 <i>N</i> Telisha ketanna:	12 <i>N</i> Paser.
Talsha, Tarfa.	13 <i>N</i> Sarka.
6 <i>N</i> Telisha gedola.	14 <i>N</i> Shalsheleth.
7 <i>N</i> Karne-para.	

Beneath the word.

15 <i>N</i> Merca: Maarich.	21 <i>N</i> Tehbir.
16 <i>N</i> Merka kephula.	22 <i>N</i> Darga.
17 <i>N</i> Tiphcha: Tarcha.	23 <i>N</i> Athnach.
18 <i>N</i> Munach.	24 <i>N</i> Jerach.
19 <i>N</i> Mahpach.	25 <i>N</i> Silluk.
20 <i>N</i> Jethif.	

The use of these is 3 fold.

1 They note the muscill sound, or the reason of a true tune with the Jews.

2 They denote the lawfull pronunciation of every word, in the elevation of any syllable.

3 They note the distinction of a sentence into certain

as **יָהֳשִׁיעַ** *Jahase'*, **יֵשׁוּבִי** *Je'soph.* Methèg oftentimes is turned into a tonick accent.

Moreover, there are 2 kinds of the Euphonick: the first is the taking away of the tonick accent; then either two or more words are joyned together by a little over-thwart marke: this little over-thwart or crosse marke is called *Makkaph*: **וְעֶאֱפְגָם־סוֹחַ** *veaphgam-sôh*, *Levit. 26. 44.*

The vowels Cholem, and Tzere, a movable consonant following in the end of a word before a *Makkaph*, are made short, that is, one into Kametz-chatuph, the other into *Sagol*; whence this rule: Kametz before Makkaph is short (that is) Kametz is turned into Kametz-chatuph: as **כֹּל** *col* **אֵל** *elh*, **אֵל** *el*, **יָקֹם** *Jakom*, which in their proper marks, are written thus, **כֹּל** *col*, **אֵל** *el*.

The second kind of Euphonick: is the casting away of an accent; for a word of one, or two syllables oftentimes casteth the accent of the precedent word out of the last syllable into the last save one, whence Cholem and Tzere againe are made short, as before: hence that rule, *Kametz of the last syllable*, before a moveable consonant without an accent is short, that is, Kametz is made Kametz-chatuph, as **וַיַּקְוֶה** *vejakom-lach*, *Job 22. 28.*

The difference between long Kametz, and Kametz-chatuph, or short Kametz, and chateph-kametz, or most short Kametz.

Kametz-chatuph one while is written by the naked figure of long Kametz (·) another while by two pricks before it (¨) by which figure also Chateph-kametz

Kings are those tonick accents that do suspend the spirit either very lightly, or do pronounce it more fully: and they are in number 17, thus,

Silluk, Athnach, Rebhia, Sakeph-katon, Sakeph-gadol, Sagolta, Sarka, Geresh, Gerashajim, Pashta, Pasfa, Shalsheleth, Telish-gedola, Karne-para, Tiphcha, Tibber, Jethif. Of these, *Rebhia*, and *Sakeph-katon* are applied to a Comma, in more long veries *Sagolta*: to a Colon *Athnach* is joyned: to a period, or an absolute verse the tonick accent *Silluk* is joyned, which men do also call *Soph pasuk*; for a more full committing of the breath in pronouncing, these are called *Pauses*, of which in the changing of vowels there is no small power, as is shewed in the end of this book.

Note this rule: These letters **בגדכפת** *Begad-kephat* after a word ending with a long vowel, or a resting letter, and being noted with a king accent, do take a *Dagesh leni*; as, **אִתּוֹ בְּתִיבָהּ** *and what was with him in the ark*, *Gen. 7. 23.* Otherwile they remaine aspirates, as it is said in the 3 chapter.

The *Euphonic* accent is that which is set before the tonick, it causeth a more sweet and pleasant pronuaciation; it is also one onely, and is called *Methèg*, and is marked under the letter in a downright little stroak thus, (') the use of it is, that it suspends gracefully the vowel to which it is joyned: as **הִיטָהּ** *hijetha*, it is wont to be added to long vowels before a Sheva: whence is this rule, *Kametz before Sheva without Methèg*, is a short vowel, to wit *Kametz chatuph*: as **חֲכָמָה** *Chachema*; but with *Methèg* it is **חִכְמָה** *Chachema*; also it is added alwayes to vowels before a compounded Sheva,

cause the rest do spring out of it. This root consists commonly of 3 letters, or consonants which are called roots.

The other letters which are added to the roots are called servile letters.

The figure is the single, or compound originall of a word. The single is that which is not to be divided into moe: as **אב** *Pater*, a Father.

The compound is that which may be divided into more then one: as **אברהם** *Abram*, into **אב** *Father* and **הם** *Noble*. Compounds are very seldome with the Hebrews.

CHAP. VII.

Of the distribution of a word into its gender and kind.

A Word is either declinable, or not declinable. A declinable word is, that which is framed into diverse endings, and that in number, or gender. Number is, when any thing is spoken of one onely, or more: whence it is either singular, which is used onely for one, or plural, which is used concerning more then one.

Gender is the difference of a word according to sex; and it is either single, or commune.

The single is either the Masculine, or the Feminine. The commune is, which is commune to both sexes male, or *femal*; and hence 'tis called the commune gender: and one while it is used in the Masculine gender, another while in the Feminine.

A word declinable, or to be *varied* is, either.

A Noun, Pronounce, Verb, or *Participle*.

CHAP. VIII.

Of a Noun.

A Noun is a word declined by number, and gender, with case. Here

metz is noted. When it hath the figure of only Kametz, then it is distinguished 4 waies.

1. Kametz without a Metheg before sheva is Kametz-chatuph, that is, short O: as **חֹכְמָה** *Chochma*; except Job, Psal. Proverbs.

2. Kametz without an accent before Dagesh-forte is rapt, or short, **רָנָה** *ronnu*.

3. Kametz of the last syllable wanting a tonick accent before a movable consonant is rapt, or short: as **וַיָּקָם** *Vajakom*: thus before *Ma'kaph*, **קֹל** *Kol*.

4. Kametz before a guttural noted with Chateph-kametz is short: as **וְהוֹלֵךְ** *Oholé*.

When it is written with two pricks, then it is discerned from Chateph-kametz 3 waies:

1. Kametz-chatuph hath alwayes after it either a resting sheva, or Dagesh, forte: as **רָנָה** *Ronnu*: **וְהוֹלֵךְ** *Kodsho*: after Chateph-kametz 'tis never so.

2. Kametz-chatuph is set under all the letters of the Alphabet: Chateph-Kameth properly only under the gutturalls, and that in stead of Sheva, rarely and irregularly is it added to other letters.

3. Kametz-chatuph oftentimes is written without two pricks, and makes a syllable.

Chateph-kametz is never without them.

CHAP. VI.

Of Notation.

Notation is that whereby the originall of a word is sought out, and that is either in kind, or in figure.

The kind is, the primitive, or derivative originall of a word. The primitive of the Grecians is commonly called *Stema Thema*, of the Hebrews **שָׁרֵשׁ** the root, because

A case is a special termination of a noun, six-fold in every number, *Nominat.* &c. but these not in deed, but in power, that is, they are not of diverse terminations but they are discerned by the structure of the speech, not by articles, or any notes, as yet commonly men teach, but they are alwayes to be judged by the Syntax.

Yet commonly ל denotes the Dative case ה the accusative: ה is the common article of every case.

C H A P. IX.

Of the first declension.

THe flexion, or variation of a noun is called a Declension, which here is made onely out of the nominative singular into the nominative dual, or plural: and it is twofold; the first, and second Declension: in these *Kametz*, *Tzere*, and *Sagol* of the last syllable save one, are turned into *Sheva*; *Sagol* of the last syllable into *Kametz*.

The first declension is of nouns of the masculine gender, which declension encreaseth this syllable ה to the singular number; whence sometimes it faileth: as,

<i>Nominative singular.</i>		<i>Nominative plurall.</i>	
Good sing.	טוֹב	Plur.	טוֹבִים
Just sing.	צַדִּיק	Plur.	צַדִּיקִים
Word sing.	דָּבָר	Plur.	דְּבָרִים
Book sing.	סֵפֶר	Plur.	סִפְרִים
King sing.	מֶלֶךְ	Plur.	מְלָכִים

Some nouns are declined in ח from the Chaldee form: as אֶחָד.

Here also is the Dual number, which naturally speaketh only of two things, seldom of more; the form will be shewed in the following Chapter.

For the difference of gender, a noun is either substantive, or adjective.

The substantive is a Noun of one onely gender, or else of the commune gender under one termination: as סֵפֶר a book. To discern the sex it is turned into an other gender. The motion from the Masculine into the Feminine is, by taking unto it the letter ה with a Kametz going before it, and an accent: as וִירָא Vir, a man, וִירָאָה Vira, a woman, מֶלֶךְ a King, מֶלֶכָה a Queene.

An adjective is a Noun of a double gender under a double termination: as טוֹב good, the Masculine, טוֹבָה good in the Feminine gender. This motion into another termination oftentimes changeth the form of the Masculine.

1. Kametz of the last syllable save one, is changed into sheva: as גָּדוֹל great, the Masculine, גְּדוֹלָה great, the Feminine.

2. Tzere of the last syllable, if no Kametz hath gone before, in like manner turneth into sheva: as עֵוֶר blind masculine, עֵוְרָה blind Feminine: but Kametz going before, it remains.

3. This termination ה is taken away, whereupon the precedent Kametz remains unchanged: יָפֵה fair, Masculine, יָפָה fair, Feminine.

4. Masculines in י are changed into ה and into ח: as שֵׁנִי second, Masc: שְׁנִיָּה and שְׁנִיָּה second, Feminine.

Comparison doth belong to those adjectives whose signification may increase; but that is not done by diverse terminations of the positive degree, as the learned may see in the Syntax.

6 The termination (י) is commonly allowed: as יְהוּדִים plural יְהוּדִים. Some nouns of this termination do change *Chirek* into *Kametz*: as יָרֵךְ a Kid, plural יָרֵכִים Kids, for יָרֵכִים. Some are regular.

7. Some nouns have י for י as שָׂרֵי for שָׂרֵי fields: thus גִּזְרֵי locusts. הָרֵי mountains.

The *Dual* number is made in יָ: as יָ a day: *Dual* יָ two dayes.

CHAP. X.

Of the second declension.

THe second declension is of nouns of the *Fœminine* gender, which adds to the singular number this syllable וֹ: as,

Singul. כַּנָּה a bowle of plate, *Plur.* כַּנָּהוֹת

Singul. חֶרֶב a sword, *Plur.* חֶרֶבוֹת.

Singul. יָתֵד a nail, *Plur.* יָתֵדוֹת nails.

Cholem is changed as before; יָרֵךְ a yard, plural יָרֵכִים yards.

These terminations הֶ and תֶּ are cast away: as, sing צְדָקָה *justice*, plur. צְדָקוֹת, singul. עֲטָרָה a crown, plural. עֲטָרוֹת.

Hence words of two syllables ending in הֶ, a double *Kametz* going before, do keep the first *Kametz* in the plural number, as; צָרָה trouble, plur. צָרוֹת.

Those which are of the form כֶּבֶשֶׁת do imitate the form צְדָקָה *justice*, which is placed a little before: as sing. כֶּבֶשֶׁת an ewe Lamb plur. כֶּבֶשֶׁתֹּת ewe Lambs.

Many nouns of one syllable are declined by *Dagesh* a *Chirek* going before: as אֵם a mother, אֵמוֹת mothers:

Cholem of the last syllable save one, *Segol* or *Pathach* following, is turned into *Sheva*, as singular קֶסֶף plurall קֶסָפִים: with a throat letter singular אֶהָל *Tabernacle*, plural אֶהָלִים.

Pathach, and *Chirek* (*dagesh* not coming between) are contracted into *Tzere*: as singular זֵיתֹן the *Olive-tree*, or the fruit thereof, plural זֵיתִים the *Olive-trees*. these do differ שֵׂה a goat, שֵׂהִים goats: thus חַיָּל an Army, חַיָּלִים Armies. but from בֵּית a house, is made plural בֵּיתִים.

There are also other affections of the last syllable,

1. *Kametz* sometime is turned into *Pathach* and *Dagesh*: as אֹפֶן a wheel, plur. אֹפָנִים wheels.

2. *Pathach* oftentimes takes a *dagesh*: as הָרֵם a tree called *myrtle*, plural הָרֵמִים *myrtle-trees*. but אֵן an house, any place where one doth tread, or stand, in the plur. maketh אֵנִים: and thus some few others.

3. *Tzere* commonly turneth it self into *Sheva*: as עֵוֶר blind, plur. עֵוִרִים. some nouns do change *Tzere* into *Chirek*, and *Dagesh*: as מָגֵן a shield, מִגְנִים shields. But *Tzere*. *Kametz* going before, remains, as זָקֵן an old man, זָקִנִים old men. some words of one syllable keep their *Tzere*, as זָרֵךְ a stranger, זָרִים strangers. Except בֵּן a son, whence בָּנִים sons.

4. *Cholem* sometimes is shortened into *Kibbutz*, and *Dagesh*: as אָרוֹם a reddish yellow, plur. אָרָמִים. from יוֹם a day is made plur. יָמִים dayes: thus ראש a head, plur. ראשִׁים heads: and also אָנוֹשׁ a man, plur. אָנָשִׁים men.

5. The termination הֶ is cast away, whereupon the precedent vowel remains: as יָפָה fair, plur. יָפִים. Also רֵעֵךְ a friend, רֵעִים friends.

make a distinct word by it self ; and they are , either perfect, or defective,

The perfect are those which are distinguished by gender, and number ; and they are three , challenging three persons : as,

Singular.		Plurall.	
I com. אנכי or אני	1 pers.	We m. or w. אנחנו or אנחנו	1 pers.
Thou (man) אתה	2 per.	Ye (men) אתם	2 pers.
Thou woman את		Ye (wom.) את	
He. הוא	3 pers.	They (men) הם	3 pers.
She. היא		They (women) הן	

Those that end in ה, also in ם, oftentimes do take in the plurall number ה paragogick: as, אתה, הנה, המה.

The defectives are those, which do want either gender, or number.

These are onely singulars, and of a distinct gender, the demonstrative ה He, זה, or זאת She: ו He She are of both genders, see anon in the præfixes.

These are onely pluralls, and of both, or of either gender, אלה, אלה these (men, or women.)

The Relative אשר which, is of either gender, and number, as in Latine qui, quæ, quod; qui, quæ quæ: The interrogative מי who? being of the person, and the interrogative of the thing מה, מה, מה what? are of either gender and number.

The joyned, or inseparable, are those which do stick to other words: and they are either præfixed, or subfixed, which men commonly call affixes: that is, words joyned to others: these two are præfixed ו & ה.

thers: פא a fragment, פתו fragments. but ברא a Daughter, maketh the plurall בנות Daughters.

The Dual number here keepeth the form of the first declension: as יד the thigh, Dual ידי the two thighs.

ה in the end, is changed into ח: as, שפה a Lip, Duall שפתי the Lips.

The common irregularities.

1. Proper names, also nouns of metalls and liquors, are only of the singular number.
2. Nouns of age are onely pluralls.
3. Some few are onely Duals: as, מים water, שמים heaven, and such like.
4. Some masculines are declined after the manner of foeminines: as, אב father, אבות fathers; and on the contrary side some foeminines, like masculines, as, אלה an Oak, plur. אלה Oaks, עיר a City, ערים Cities.
5. Some nouns are declined in the plural number after both genders: as, היכל a Palace, plurall היכלים, or היכלות Palaces.

CHAP. XI.

Of the pronoun.

PRonouns are a certain second sort of nounes, and as it were their secret surnames, whence the word כנחיים that is, they are called of the Hebrews surnames: but these pronouns are two-fold, either separable, or inseparable.

The separable are those which do appoint, or make

אָתָּם *ye m.* as, אָבְרָתָם *ye men* have visited.

The second plur. foem. endeth in תָּ from אָתָּן *ye* foem. as, אָבְרָתָן *ye women* have visited.

The first person singular endeth in י from אָנִי *I*, the letter ך being admitted by the figure Epenthesis, or used in stead of ך, that there might not be a confusion of the formative Syllable with the inseparable pronoun ך: as אָבְרָתִי *I* have visited.

The first person plurall is in נו from אָנֹכְנוּ *we*: as אָבְרָנוּ *we* have visited.

The first future, or the imperative hath onely the second person, distinct in gender, and number: as, אָבְרָךְ, or אָבְרָה *visit thou man*.

The masculine plurall in *Shurek*: as אָבְרָךְ *visit ye men*.

The foemine singular in י as from the form of the pronoun אָתִי: as אָבְרָתִי *visit thou woman*.

The foemine plural in ה, as if from אָתְּהֶן *ye women*: as אָבְרָתְהֶן *visit ye women*.

The second future tense is made of the first, or of the imperative, by setting before it these 4. letters אָתִי thus.

The first person singular אָבְרָךְ *I will visit*, from ך which is from אָנִי *I*.

The first person plurall אָבְרָנוּ *we will visit*, from ך set before, which is from the pronoun אָנֹכְנוּ *we*.

The second person singular mas. אָבְרָךְ *thou shalt visit*, of ך which is from אָתָּה *thou*.

Thus is the second person plurall m. אָבְרָכֶם *ye men shall visit*.

The second person singular foem. אָבְרָתִי *thou woman shalt visit*, with ך set before, which is from אָתִי:

The future tense, is two fold: first, and second.

The first future men call the imperative, from commanding: as, אָבְרָךְ *visit thou*; The second is called in its kind or form, the future tense: as אָבְרָךְ *I will visit*.

The infinite tense, or time is commonly called the infinitive mood, by *Hebrews makor*, as it were a fountain, because thence the signification is turned into the other distinct tenses, as into rivers: as אָבְרָךְ, or אָבְרָה *to visit*: also the grounds are expressed by it, and that chiefly by the præfixed letters, בָּל which men call *Bachlam*.

A person is a speciall termination of a verb; and it is three-fold.

The first, second, and third: which are distinguished in a manner by a certain gender.

The third person plurall of the præterperfect tense, and every first person are of the commune gender.

The third person masculine in the præterperfect tense, is first; because the form thereof is most simple, containing the pure theam, or root: as אָבְרָךְ *he visited*: hence the third person foem. in ה, as אָבְרָתְהָ *she hath visited*, where ה represents the pronoun הִיא *she*, and the third person plurall ends in ו, as אָבְרָוּ *they have visited*.

The second person masculine singular ends in ך as if out of אָתָּה *thou masc.* as, אָבְרָךְ *thou (man) hast visited*.

The second foem. in י of אָתִי, as אָבְרָתִי *thou woman hast visited*.

The second person plurall mascu. endeth in ך of אָתָּם

CHAP. XIII.

Of the conjugations of Verbs, and of their first conjugation, viz. Kal and Niphal.

THe declining of a Verb according to tense and person is called conjugation: and it is four-fold, whereof the first three have a double form, active, and passive; the fourth is simple, and uniform.

But intransitive verbs admit of no passive form.

The first conjugation in the active form is commonly called קל Kal, in the passive form 'tis called נפעל Niphal.

The praterperfect tense of Kal, or the active voice.

Singular Number.

	fœm.	masc.	
She hath visited.	פָּקְדָהּ	פָּקַד	3 p. He hath visited.
Thou (woman) hast visited.	פָּקַדְתְּ	פָּקַדְתָּ	2 p. Thou (man) hast visited.
		פָּקַדְתִּי	1 p. I man, or woman visited.

The Plurall Number.

	com. g.	masc.	
Ye women visited.	פָּקַדְתֶּן	פָּקַדְתֶּם	3 p. They men, or women, visited.
	com. g.	פָּקַדְנוּ	2 p. Ye men visited.
			1 p. We (men, or women) have visited.

The participle of the present tense Benoni.

	plur.	sing.	
Men visiting.	פָּקְדִים	פָּקֵד	m. Man visiting.
Women visiting.	פָּקְדוֹת	פָּקְדָהּ	Fe. Woman visiting.

The

פָּקֵד is the sign of every second person in this tense, and the gender is expressed by ' as in imperative the second person plurall fœm. is תִּפְקְדֶנָּה ye women shall visit.

The third person singul. masc. יִפְקֹד he man will visit, from ' for ' which is from הוּא he.

The third person plurall masc. יִפְקְדוּ they will visit, the third person sing. fœm. תִּפְקְדֶנָּה she shall visit, from ' being the substitute for ' from the pronoun הִיא she.

The third person plurall fœm. is תִּפְקְדֶנָּה they women shall visit: thus the second, and third person plurall fœminines are expressed with the same word, and that for the diverse way of formation: for the formative syllable נָה here may be either from הֵנָּה they women, or from הֵנָּה ye.

Vau when Sheva is præfixed to the praterperfect tense, oftentimes turneth the prater tense into the future: and with a pathach, Dagesh following it turneth the future tense into the praterperfect tense.

The praterperfect and the future voices ending in ' or ' oftentimes do take ' paragogick, as יִפְקְדוּ they have known, &c.

The second person singular masc. of the prater tense, and of the imperative, and the first person of the future tense in both numbers, also the Infinitive do affect ' paragogick: kametz going before: as תִּפְקְדֶנָּה thou hast visited.

This generall formation of the persons and tense is applied through all the kinds and conjugations of verbs following.

CHAP.

she was able, יכולה thou man hast bin able, יכולה thou woman hast bin able, פקרה with ה paragogick בנהה thou (man) hast deluded, Mal. 2.14.

Those words that end in ה do alwayes cast away the first before the other, as קרה he hath fallen under, קרה thou man hast fallen under. Thus also the verb נתן he hath given, loseth the last נ before נתן : נתן thou man hast given, נתן ye men have given: (פקרה) pathack under the third letter being a guttural ה or ו serveth for the first Sheva : as קחה thou hast taken 1 Kings 14.3. (פקרנו) we have visited. The third Radicall נ in this person is cast away before another נ, and is made up by Dagesh; as, נתנו we have given, for נתנו.

The participle פקר many times is found with (י) paragogick: as אסרי binding Genes. 49.11. the Fem. singular פוקרה is commonly in ה: as נפלה falling, Genes. 15.12. ברחה fleeing Genes. 16.8. There is also another form of the participle much used: אבל lamenting &c.

The infinitive (פקור) with ה paragogick of the termination Cholem, למשח to anoint, Exodus 29.29. of the termination pathach: לרבותה to enter in, Levit. 20.16.

The imperative פקור with ה paragogick as in the infinitive: שמר keep thou, Psal. 25.20. שכב lie thou with, Genes. 39.12. (פקרי פקרו) Cholem of the masculine singul. is shortened into Sheva, which is cast under the letter ק, whence the first Sheva turneth it self into Chirek.

The future tense (אשמור) the formative letters properly

The participle of the prater: Pahul.

	plur.	sing.	
Man visited.	פקורים	פקור	ma.
Wom. visited.	פקורות	פקורה	fe.

The Infinitive tense.

פקור or פקור פקור

To visit.

The Imperative.

	plur.	sing.	
Visit ye (men)	פקרו	פקור	Visit thou (man)
Visit ye wom.	פקרנה	פקורי	Visit thou (woman)

The future tense sing.

	fe.	com.	masf.	
Thou woman shalt visit.	אפקר	אפקר or תפקר	אפקר	I man, or wo. shall visit.
She shall visit.	תפקר	תפקר	תפקר	Thou man shalt visit.
		תפקר	תפקר	He shall visit.

The plurall Number.

נפקור	We (men or women) shall visit.
תפקור	Ye men shall visit.
תפקורנה	Ye women shall visit.
יפקור	They men shall visit.
תפקורנה	They women shall visit.

Rules or observations on Kal, the active voice.

The praterperfect tense (פקר) some also do end in Tzere & in Cholem. They imitate the common form חפצה as חפצה חפצה he and she have bin willing, חפצה thou man hast bin willing. Cholem abideth still, except in the third person : as יכול he was able, יכולה she

The participle of the præsent tense.

<i>sing.</i>		<i>plur.</i>	
נִפְקֵד	Man visiting.	נִפְקְדִים	Men visiting.
נִפְקְדָה	Woman visiting.	נִפְקְדוּ	Women visiting.
or נִפְקְדוּ			

The Infinitive.

הִפְקֹד *To be visited.*

The Imperative.

Singular.

הִפְקֹד *Be thou (man) visited.*

הִפְקְדִי *Be thou (woman) visited.*

Plurall.

הִפְקְדוּ *Be ye (men) visited.*

הִפְקְדוּנָה *Be ye (women) visited.*

The future tense.

Singular.

אֶפְקֹד *I shall be visited.*

תִּפְקֹד *Thou man shalt be visited.*

תִּפְקְדִי *Thou woman shalt be visited.*

יִפְקֹד *He shall be visited.*

תִּפְקֹד *She shall be visited.*

The Plurall.

נִפְקֹד *We shall be visited.*

תִּפְקְדוּ *Ye (men) shall be visited.*

תִּפְקְדוּנָה *Ye (women) shall be visited.*

יִפְקְדוּ *They men shall be visited.*

תִּפְקְדוּנָה *They women shall be visited.*

Obfer-

They are noted with Sheva; but for the following Sheva, it is turned into *Chirek*, and under the guttural *א* into *Sagol*, according to the common doctrine propounded in the fourth chapter, with *פ* *paragogick*, as *אֶשְׁמְרֶה* I will keep, *Psal.* 39. 2. Thus it is in the first person plural. A *Syncope* is in the third person plural: as *וַיֵּשְׁבוּ* they shall dwell, *Ezech.* 17. 23. as in the præter tense plural!

Of words that begin with *א*, some have it resting in Cholem expressly, or closely, and oftentimes they do end in *Tzere*: as, *אֶכֶל תֹּאכֵל* I will eat, thou shalt eat: *תֹּאכֵל* thou shalt take away, *Psal.* 104. 29. This *Tzere* is shortened into *Sagol*, if the accent be drawn back to the last syllable save one, as it hath bin said in the fifth chapter: as *וַיֹּאמֶר* & he spake, *Gen.* 1. 6 these verbs commonly beginning of *א*, that is, which do pronounce *א* in the first radick.

The præterperfect tense of *Niphal*, or the passive voice.

The singular number.

נִפְקֹד *He is visited.*

נִפְקְדָה *She is visited.*

נִפְקְדָה *Thou man art visited.*

נִפְקְדָה *Thou woman art visited.*

נִפְקְדָה *I am visited.*

The plurall.

נִפְקְדוּ *They men, or women are visited.*

נִפְקְדוּ *Ye (men) are visited.*

נִפְקְדוּ *Ye (women) are visited.*

נִפְקְדוּ *We men or women are visited.*

The

Pyhal.

Præter. passive Sing.

form.	masc.	
פקדו	פקד	3
פקדת	פקדת	2
com.	פקדתי	1

Plurall.

com.		
פקדו	פקדו	3
פקדתו	פקדתו	2
com.	פקדנו	1

Parti. præf. Ben.

plur.	sing.	
פקדו	פקד	m.
פקדתו	פקדת	f.

The Infinitive.

פקוד

The Imperative is want.

Parti. præf. Pahul.

plur.	sing.	
מפקדו	מפקד	m.
מפקדתו	מפקדת	f.

The future.

Sing.

form.	masc.	
com.	אפקד	1
תפקדו	תפקד	2
תפקדו	יפקד	3

Pihel.

Præter. active Sing.

form.	masc.	
פקדו	פקד	
פקדתו	פקדת	
com.	פקדתי	

Plurall.

com.		
פקדו	פקדו	
פקדתו	פקדתו	
com.	פקדנו	

Parti. præf. Benon.

plur.	sing.	
מפקדו	מפקד	m.
מפקדתו	מפקדת	f.

The Infinitive.

פקד

The Imperative.

plur.	sing.	
מפקדו	מפקד	m.
מפקדתו	מפקדת	f.

The future.

Sing.

form.	masc.	
com.	אפקד	1
תפקדו	תפקד	2
תפקדו	יפקד	3

D

Plu-

Observations on Niphal the passive voice.

The infinitive (הפקד) here and in the imperative the proper formative letter is ה, for which cause, the character of the conjugation is cast away, left two formatives come together: the same is made in the future tense, and alwayes the character of the tense expells the character of the conjugation: some few do keep the character נ, and do end in Cholem, from the active form Kal.

The imperative) here, Tzere is put under ה the first guttural, for the making up of the cast Dagesh: as נאסף be gathered, Deut. 32. 50. thus it is in the future.

The future (תפקדנה) pathach here more often is put for Tzere: as תאכלנה they shall be eaten, Ierem. 24. 2.

CHAP. XIV.

Of the second conjugation Pihel, and its passive Pyhal.

The second conjugation is, whose character hath a Dagesh forte in the second radical letter, and in the active form it is called Pyhel, in the passive Pyhal, which the vowel Kibbutz chiefly distinguisheth from the active Pyhel.

Yet sometimes Dagesh faileth, of a Sheva letter, sometimes also it is in a manner made up by a long vowel, and sometimes not.

Pyhal

C H A P. XV.

Of the conjugation Hiphil and its passive Hophal.

THe third conjugation is whose Character is the letter ה præfix'd to the theam, in both forms: the active form with *Chirek*, and it is called Hiphil; as הִפְקִיד he made to visit, that is, he caused to visit: the passive form with *Kametz-chatuph*, and it is called Hophal; as הִפְקַד he hath been visited. The English in the active form is either more doubled, being made of the actives of the former conjugations, or else more single, derived from verbs neuters. Long *Chirek* here often writ defectively (') being cast away.

Præter. Hophal. Sing.

form.	masc.	
הִפְקַדְתָּ	הִפְקַד	3
הִפְקַדְתָּ	הִפְקַדְתָּ	2
com.	הִפְקַדְתָּ	1

Plurall.

הִפְקַדְתֶּם	הִפְקַדְתֶּם	3
הִפְקַדְתֶּם	הִפְקַדְתֶּם	2
הִפְקַדְתֶּם	הִפְקַדְתֶּם	1

Parti. præter, or Pahul.

plur.	sing.	
מִפְקִידִים	מִפְקִיד	m.
מִפְקִידִים	מִפְקִיד	f.
מִפְקִידִים	מִפְקִיד	

Præter. Hipil. Sing.

form.	masc.	
הִפְקִידְתָּ	הִפְקִיד	3
הִפְקִידְתָּ	הִפְקִידְתָּ	2
com.	הִפְקִידְתָּ	1

Plurall.

הִפְקִידְתֶּם	הִפְקִידְתֶּם	3
הִפְקִידְתֶּם	הִפְקִידְתֶּם	2
הִפְקִידְתֶּם	הִפְקִידְתֶּם	1

Parti. præter.

plur.	sing.	
מִפְקִידִים	מִפְקִיד	m.
מִפְקִידִים	מִפְקִיד	f.
מִפְקִידִים	מִפְקִיד	

Plurall.

נִפְקַד	1
נִפְקַדְתָּ	2
נִפְקַדְתָּ	3

Plurall.

נִפְקַד	1
נִפְקַדְתָּ	2
נִפְקַדְתָּ	3

Observations concerning this active voice called Pihel.

Præterperfect tense (פִּקַּד) also doth end in *pathach* as נִפְקַד he destroyed, 2 Kings 21.3. a Dagesh failing, or being wanting, it is made up in a manner by Tzere: as נִפְקַד he hath well spoken.

Certain verbs also of four letters do belong to this conjugation: as, קִלְקַל he made bright, Ezech. 21.21. Three verbs of this conjugation do more often end in *Sagol*, as דִּבֶּר, כָּבַד, קָפַד.

Participle (מִפְקִיד) Dagesh failing is thus, מִפְקִיד blessing, Prov. 27.14. Infinitive פִּקֵּד, the accent being taken away, Tzere is shortened into *Sagol*: as, וְדַבֵּר and to speak vanity; with הַ paragogick Tzere is changed into *Sheva*: as, וְלִמְדָה to sing, Psal. 147.1. so in the imperative and future.

Concerning Pphal.

Præterperfect tense פִּקַּד, Dagesh being cast out, is נִפְקַד he hath been slain. it hath this verb of four letters מִפְקִיד Hosea 4.3.

Participle of the præter tense is seldome used, part. of the præter tense, Dagesh cast out, is מִפְקִיד blessed, Psal. 133.2. thus in the future tense.

The future tense (אֶפְקֹד) is also in *Tzere*, as in the infinitive and imperative, of words beginning with some few excepted: as, אֶזְדֵּן for אֶזְדַּן I will obey, אֶסְבֵּן I will gather together, for אֶסְבֵּן.

Concerning Hophal.

Præterperfect: (הִפְקֹד) the passive form is chiefly discerned from the active by Kametz-chatuph. But yet for sound sake, oftentimes Kibbutz is put for it, as הִשְׁלַךְ he hath been cast forth.

The first guttural hath Chateph Kametz, in the *Shevahs* place: as הִחַדְבֵּר she is desolate, Ezek. 26.2. And thus it is in other tenses.

CHAP. XVI.

Of the conjugation Hithpabel.

The fourth conjugation is, whose Character is תִּפְקֹד prefixed to the theme. But the theme it self is pronounced with *pathach*, and *Tzere*, and hath Dagesh in the middle radical, as if derived from the infinitive of *Pihel*: as, הִתְפַּקֵּד he caused himself to visit. Here Dagesh keepeth it self as in *Pihel*.

The signification commonly is reciprocally and sometimes frequentative: as, הִתְהַלֵּךְ: he went often: some in *Kal* are not used, here they obtain the plain signification of *Kal*: as, הִתְחַנֵּן he hath entreated.

To the Characteristicall letter belongeth the figure *syncope*, or *Metathesis*.

The *syncope* is when either the letter ה or the letter ו is cut off, ה in the participle and future tense for the

Infinitive.

הִפְקֹד

Infinitive.

הִפְקֹד or תִּפְקֹד

Imperative.

plur.

הִפְקִידוּ

sing.

הִפְקִיד

m.

The future tense.

Sing.

אֶפְקֹד

1

תִּפְקִיד

2

יִפְקִיד

3

Plurall.

נִפְקִיד

1

תִּפְקִידוּ

2

יִפְקִידוּ

3

Future sing.

אֶפְקִיד

1

תִּפְקִיד

2

יִפְקִיד

3

plur.

fœ.

נִפְקִיד

1

תִּפְקִידוּ

2

יִפְקִידוּ

3

Observations concerning Hiphil.

The præterperfect tense (הִפְקִיד) being the first guttural, is with *Segol*: as הִאֱמִין he believed, הִשְׁעִיל he hath hid. (הִפְקִיד) the third radical ת suffers a *syncope*: as, הִשְׁבַּחְתָּ thou hast caused to cease, for הִשְׁבַּחְתָּ.

The observations concerning *Kal*. The participle (הִפְקִיד) the Characteristicall of the conjugation is rased out by the Characteristicall of the *Niphal*: as above concerning the Infinitive *Niphal*: as מִהִפְקִיד. Thus is it in the future tense.

The Infinitive (הִפְקִיד) is with *pathach* for the difference of the præterperfect tense: the termination *Chirek* is more rare, it is frequent in *Tzere*. But with serviles בָּל, it is alwayes in *Chirek*.

The Imperative (הִפְקִיד) with ה *paragogick*, alwayes is *Chirek* in the last syllable save one: as, הִפְקִידֶה.

The

Future tense.

form.	Sing.	masc.	
		אֶתְּפַקֵּד	1
תִּתְּפַקֵּד		תִּתְּפַקֵּד	2
תִּתְּפַקֵּד		יִתְּפַקֵּד	3

Plurall.

	נִתְּפַקֵּד	1
תִּתְּפַקֵּדוּ	תִּתְּפַקֵּדוּ	2
תִּתְּפַקֵּדוּ	יִתְּפַקֵּדוּ	3

Observations concerning Hithpabel.

The praterperfect tense (הִתְּפַקֵּד) Dagesh being cast out, is thus, הִתְּפַקֵּד he blesteth himself, *Deuter. 29. 19.* also oftentimes they end in *pathach*: as, הִתְּחַזֵּק he fortified himself.

Participle (מִתְּפַקֵּד) with a *syncope* of the letter ת, it is מִתְּפַקֵּד cleansing himself, *Lev. 14. 7.* for מִתְּפַקֵּד, of the words of four letters מִתְּפַקֵּד carrying.

Infinitive (הִתְּפַקֵּד) Dagesh failing, is לְהִתְּפַקֵּד to glory, *Isa. 60. 21.*

Imperative (הִתְּפַקֵּד) also endeth in *pathach*, as in the praterperfect: as, הִתְּחַזֵּק strengthen thou thy self, *1 Kings 20. 22.*

Future tense (אֶתְּפַקֵּד) sometimes also is in *pathach*, as in the imperative, also with ה *paragogick*: as, אֶתְּהַלֵּךְ I will walk, *Psal. 119. 45.* as in the infinitive Pihel.

tain formatives of those tenses or times: as מִתְּפַקֵּד for מִתְּפַקֵּד. The letter ת when for the sound *he* it is contracted into the first radical by Dagesh: הִתְּפַקֵּד for הִתְּפַקֵּד.

The figure *Metathesis* is made of the letter ת when the first radical is וֹשַׁע: for then it is put after them: as after ו, it's changed, that is, ת is turned into ו, and after ו it is turned into ו: as, הִתְּפַקֵּד he hath prepared himself: as, הִצְטִיֵּק he hath justified himself.

Hithpabel Prater tense.

form.	masc.	
הִתְּפַקֵּד	הִתְּפַקֵּד	3
הִתְּפַקֵּד	הִתְּפַקֵּד	2
	הִתְּפַקֵּד	1

Plurall.

	הִתְּפַקֵּדוּ	3
הִתְּפַקֵּדוּ	הִתְּפַקֵּדוּ	2
	הִתְּפַקֵּדוּ	1

Participle.

plur.	sing.	
מִתְּפַקֵּדִים	מִתְּפַקֵּד	m.
מִתְּפַקֵּדוֹת	מִתְּפַקֵּדָה	f.

Imperative.

plur.	sing.	
הִתְּפַקֵּדוּ	הִתְּפַקֵּד	m.
הִתְּפַקֵּדוּ	הִתְּפַקֵּד	f.

Plurall.			
com.	נָשׂוּ	3	
	נָשׂוּתָם	2	
com.	נָשׂוּוּ	1	
Part.	præf.	Benoni.	
plur.	sing.		
	נָשׂוּ	m.	
	נָשׂוּהָ	f.	
	נָשׂוּוּ		
	or		
	נָשׂוּהָ		
	נָשׂוּוּ		
Infinitive.			
	הִנָּשׂוּ		
Imperative.			
plur.	sing.		
	הִנָּשׂוּ	m.	
	הִנָּשׂוּהָ	f.	
Future.			
com.	Sing.		
	נָשׂוּ	1	
	נָשׂוּתָם	2	
	נָשׂוּוּ	3	
Plurall.			
	נָשׂוּ	1	
	נָשׂוּתָם	2	
	נָשׂוּוּ	3	

Observations concerning Kal.

Infinitive (נָשׂוּ) here, and in the imperative the first radi-

Plurall.

com.	נָשׂוּ	3	
	נָשׂוּתָם	2	
com.	נָשׂוּוּ	1	
Partici.	præfent.		
plur.	sing.		
	נָשׂוּ	m.	
	נָשׂוּהָ	f.	
	נָשׂוּוּ		
	or		
	נָשׂוּהָ		
	נָשׂוּוּ		
Participle præf. Pahul.			
plur.	sing.		
	נָשׂוּ	m.	
	נָשׂוּהָ	f.	
	נָשׂוּוּ		
Infinitive.			
	הִנָּשׂוּ		
Imperative.			
plur.	sing.		
	נָשׂוּ	m.	
	נָשׂוּהָ	f.	
Future.			
com.	Sing.	masc.	
	נָשׂוּ	1	
	נָשׂוּתָם	2	
	נָשׂוּוּ	3	
Plurall.			
	נָשׂוּ	1	
	נָשׂוּתָם	2	
	נָשׂוּוּ	3	

CHAP. XVII.

Of defective verbs, being the first radical, and of their first conjugation Kal, and Niphal.

The analogy or regularity of the conjugations is unfolded, or declared: the anomalies or irregularities follow, whereof there are two kinds: one is of a letter failing, or wanting, whence they are called defective verbs; the other is of a letter resting or being silent, whence they are called quiescent verbs.

The defective verbs are, which do make up the letter in the root which is wanting, by Dagesth forte, (when the form of the word suffers it,) and they are of two kinds.

First, of verbs beginning with the letter נ, which verbs do make up this wanting letter נ by Dagesth forte, when the word increaseth in the beginning: hence the defectives are called *Pe Nun* & have their example נָשׂוּ he hath approached. This one verb נָשׂוּ he hath taken, doth imitate the irregularity of these verbs beginning with נ.

The præterperfect tense, & both participles in Kal, are declined regularly, also the infinitive, imperative, and future tense in Niphal.

Præter. Niphal.

com.	masc.		
	נָשׂוּ	3	
	נָשׂוּתָם	2	
com.	נָשׂוּוּ	1	

Præter. Kal.

com.	masc.		
	נָשׂוּ	3	
	נָשׂוּתָם	2	
	נָשׂוּוּ	1	
Plurall.			

Moreover the forms or, conjugations Pihel, Pyhal, and Hithpahel are regular, wherefore here they require no speciall observations, or instructions. for in Pihel it is thus **שָׁנָה**, in Pyhal **שָׁנָה**, in Hithpahel **שָׁנָה** which are declined regularly according to the paragme **פָּקַד**.

CHAP. XVIII.

Of the conjugation Hiphil, and its passive form Hophal.

THere is an anomalie, or irregularitie of both forms, in the first radicall being wanting, and is made up by Dagesh.

Præter. Hophal.

form.	Sing.	masc.	
הִנֵּשְׁתָּ		הִנֵּשׁ	3
הִנֵּשְׁתָּ		הִנֵּשְׁתָּ	2
com.		הִנֵּשְׁתָּ	1

Plurall.

com.		הִנֵּשׁ	3
הִנֵּשְׁתָּ		הִנֵּשְׁתָּ	2
com.		הִנֵּשְׁתָּ	1

Partic. præsent.

plur.	sing.	masc.	f.
מִנֵּשִׁים		מִנֵּשׁ	
מִנֵּשִׁים		מִנֵּשִׁים	

Infinitive.

הִנֵּשׁ

Præter. Hiphil.

form.	Sing.	masc.	
הִנֵּשְׁתָּ		הִנֵּשׁ	3
הִנֵּשְׁתָּ		הִנֵּשְׁתָּ	2
com.		הִנֵּשְׁתָּ	1

Plurall.

com.		הִנֵּשׁ	3
הִנֵּשְׁתָּ		הִנֵּשְׁתָּ	2
com.		הִנֵּשְׁתָּ	1

Partici. præsent.

plur.	sing.	masc.	f.
מִנֵּשִׁים		מִנֵּשׁ	
מִנֵּשִׁים		מִנֵּשִׁים	

Infinitive.

הִנֵּשׁ

or

הִנֵּשׁ

Im.

it is cast away without any compensation by the force, seeing the word increaseth not in the beginning, that so a Dagesh may be heard.

In the end, is as it were formative, as in other verbs, as shall be seen in the following chapters. For the guttural, there is a double *pathach*: as **לִמַּח** to blow, *Ezech. 22. 20.* coming of **נָפַח**. thus from **לָקַח** is formed **לָקַח** to take. but from **לָקַח** contractively, and by a speciall anomalie, is formed **לָקַח** to give, for **לָקַח**. Yet most verbs here are regular. Imperat. **שִׁן** is sometime with **ה** *paragogick*. as **שִׁן** come near, *Genf. 27. 21.* of **שָׁן** is **שָׁן** and also **שָׁן** give thou, *Genf. 30. 26.* with **ה** *paragogick*.

The future **שָׁן** the termination *Cholem* here also may be, or is used: as **יָבֹל** shall wither, or rot, *Psal. 1. 3.* it is also with **ה** *paragogick*: as **אֶשְׁרֶה** I will keep, *Psal. 119. 115.* Of **לָקַח** is **אֶלְקַח** I will take, of **לָקַח** is formed **אֶתֵּן** I will give.

Concerning Niphal.

Præterperfect tense **שָׁן** a Dagesh faileth in a manner of a guttural letter without a compensation: as **נָחַם** he took comfort, *2 Sam. 13. 39.* from the word **לָקַח** here regularly is pronounced this word **לָקַח** is taken, *1 Sam. 4. 22.* The first radicall also sometimes remains.

Particip. **נִשְׁפָּח** sometimes 'tis in **נִשְׁפָּח** as **נִשְׁפָּח** is poured out, *Jer. 7. 20.*

Infinitive **וְנִשְׁפָּח** one word is excepted from the regularitie, as **וְנִשְׁפָּח**, the like to which is that observed before in Chapter 13. concerning the infinitive Hiphil.

More-

CHAP. XIX.

Of the defectives in the first radical, and of their first conjugation Kal, and Niphal.

The other kind of defectives is, of verbs doubling the second radical, which by the defect of the second radical are contracted into monosyllables, or words of one syllable; they compensate, or make up the wanting letter by Dagesh forte, when the word increases in the end. These from the sound and whole form, are commonly called verbs doubling *Ajin*, that is, in the second radical: but from the defective form, which here is to be considered, ought to be called defective verbs.

They have for their example this word סָבַב he compassed about or environed, which contractively, or defectively is pronounced סָב.

Præter. Niphal.

form.	Sing.	masc.
נִסְבַּח	נִסְבַּח	3
נִסְבַּח	נִסְבַּח	2
com.	נִסְבַּח	1
Plurall.		
com.	נִסְבַּח	3
נִסְבַּח	נִסְבַּח	2
com.	נִסְבַּח	1

Participle present.

plur.	sing.
נִסְבִּים	נִסְבִּים
נִסְבִּים	נִסְבִּים
Infinitive	הִסְבִּיחַ

Præter Kal.

form.	Sing.	masc.
סָבַח	סָבַח	3
סָבַח	סָבַח	2
com.	סָבַח	1
Plurall.		
com.	סָבַח	3
סָבַח	סָבַח	2
com.	סָבַח	1

Both participles are regular: as סָבַח,

סָבַח.

Infinitive.

סָבַח

Imperative wanting.

Imperative:

Future.	form.	masc.	Future.	form.	masc.
	com.	אָנֹשׁ 1		com.	אָנֹשׁ 1
	חֲנוּשׁ 2			חֲנוּשׁ 2	
	חֲנוּשׁ 3			חֲנוּשׁ 3	
Plurall.			Plurall.		
	com.	נָנוּשׁ 1		com.	נָנוּשׁ 1
	חֲנוּשׁ 2			חֲנוּשׁ 2	
	חֲנוּשׁ 3			חֲנוּשׁ 3	

Observations concerning Hiphil.

Participle (חֲנוּשׁ) is sometimes in ח as חֲנוּשׁ, Lev. 14. 21. Imperative (חֲנוּשׁ) being *paragogick*, Chirek is alwayes put for Tzere: as חֲנוּשׁ bring towards, or near, Genes. 27. 25.

Future (חֲנוּשׁ) doth also end in Tzere: as חֲנוּשׁ suffer or cause to fall, Esther. 6. 10. If the third letter be a guttural, either ח or ע, then a mixture is made: as חֲנוּשׁ because to passe, Psal. 78. 26. for עֲנוּשׁ

Observations concerning Hophal.

In stead of Kametz-chatuph, here almost alwayes the vowel Kibbutz is used.

The participle of the present tense is out of use.

Dageſh, as אֶקַח I will curſe, *Num.* 23. 8. If an accent return to the penult, ſyllable, then *Cholem* of the laſt ſyllable is ſhortened into *Kametz-chatuph*: as אֶקַח *Judges* 11. 18: they have ſeldome *Shurek*, becauſe that termination is proper in the ſecond radical of quiſcent verbs: as יִשָּׁר shall waſte, *Pſal.* 91. 6.

Observations Niphal.

Præter. נִסַּב) the Characteriſtical letter נ neceſſarily is noted with a long vowel: for it cannot have *Chirek*, *Sheva* following; becauſe it is ſet before a word of one ſyllable; neither can *Dageſh* be after *Chirek*, becauſe it will make a confuſion with the deſective verbs, נ being the firſt radical. But *Kametz* continues in his place, as in the third perſons: but his ſeat being changed, *Kametz* is turned into *Sheva*, as in the other perſons. Moreover, before ח *Chirek* retaineth its common vowel: as נִחַר, and ſometimes alſo they end in *Cholem*, or *Tzere*, but it's very ſeldome; hence יִנְהַל *Iſa.* 34. 4.

The participle is נִסַּב) alſo it ends in *Tzere*, as נִסַּב *1 Samuel* 15. 9.

Infinitive is נִסֹּב) alſo it ends in *Tzere*, as נִסֹּב *2 Samuel* 17. 10, and in the firſt guttural, as נִסֹּב *Ezech.* 20. 9.

Future נִסֵּב) *Dageſh* faileth from the firſt guttural: נִסֵּב and I am profaned, *Ezech.* 22. 26. ſo with ח *paragogick* נִחֵחַ, *Jerem.* 17. 18.

The terminations *Cholem*, and *Tzere* have a place here alſo.

Imperative.

plur.	ſing.
הִסְבּוּ	הִסֵּב m.
הִסְבִּינָה	הִסֵּבִי f.

Future.

ſem.	maſc.
com.	אֶסֵּב 1
תִּסְבִּי 2	תִּסְבֵּב 2
יִסְבֵּב 3	יִסְבֵּב 3

Plurall.

נִסְבּוּ 1	נִסְבִּינָה {
תִּסְבּוּ 2	תִּסְבִּינָה {
יִסְבּוּ 3	יִסְבִּינָה {

Imperative.

plur.	ſing.
סִבּוּ	סִיב m.
סִבִּינָה	סִיבִי f.

Future.

ſem.	maſc.
com.	אֶסִּב 1
תִּסְבִּי 2	תִּסְבֵּב 2
יִסְבֵּב 3	יִסְבֵּב 3

Plurall.

נִסְבּוּ 1	נִסְבִּינָה {
תִּסְבּוּ 2	תִּסְבִּינָה {
יִסְבּוּ 3	יִסְבִּינָה {

Observations concerning Kal.

Præterperfect סִבַּב) the accent is in the laſt ſyllable ſave one, by reaſon of the contraction, and thus in the plural סִבְּבוּ.

Infinitive סִיב) but truly thus סִבּוּ, which is read in the 21. of *Numb.* 4. The accent being taken away, or a *Makkaph* following, *Cholem* is ſhortened into *Kametz-chatuph*, as 'tis ſaid in 5. Chapter as סִבֵּב *Job* 38. 7.

Imperative, סִיב) ſometimes it's without a *Dageſh* for י, as סִיב curſe ye, *Judges* 5. 23. from the word סִיב . and ſometimes an accent doth deſcend to the laſt ſyllable, and then *Cholem* is ſhortened into *Kametz-chatuph*: as, סִיבִּי ſing ye, *Iſa.* 44. 23. and thus in the ſoemine gender סִיבִּי ſing thou O Daughter of *Sion*, *Zech.* 2. 10.

The future, is אֶסִּב) yet *Kametz* under the formatives very often is reſolved into a ſhort vowel, and *Dageſh*,

Præter. Hophal.

fœm.	Sing.	masc.	
הוֹסֵבָה	הוֹסֵב	3	
הוֹסֵבֹת	הוֹסֵבוֹת	2	
com.	הוֹסֵבוֹתִי	1	

Plurall.

com.			
הוֹסֵבוּ	הוֹסֵבוֹת	3	
הוֹסֵבוֹתֶיךָ	הוֹסֵבוֹתֵינוּ	2	
com.	הוֹסֵבוּ	1	

Partic. præter.

plur.	Sing.	
מוֹסֵבִים	מוֹסֵב	m.
מוֹסֵבוֹת	מוֹסֵבָה	f.

Infinitive.

הוֹסֵב

The imperative is wanting.

Future.

fœm.	masc.	
com.	אֹסֵב	1
תוֹסֵבִי	תוֹסֵב	2
תוֹסֵב	יוֹסֵב	3

Plurall.

com.		
נֹסֵב	תוֹסֵבוּ	1
תוֹסֵבוֹתֶיךָ	תוֹסֵבוֹתֵינוּ	2
	יוֹסֵבוּ	3

Rules or observations on Hiphil.

Præter. הִסֵּב, here the Characteristick letter ה, as
E alio

Præter. Hiphil.

fœm.	Sing.	masc.	
הִסֵּבָה	הִסֵּב	3	
הִסֵּבוֹת	הִסֵּבוֹת	2	
com.	הִסֵּבוֹתִי	1	

Plurall.

com.			
הִסֵּבוּ	הִסֵּבוֹת	3	
הִסֵּבוֹתֶיךָ	הִסֵּבוֹתֵינוּ	2	
com.	הִסֵּבוּ	1	

Partici. præter.

plur.	Sing.	
מִסֵּבִים	מִסֵּב	m.
מִסֵּבוֹת	מִסֵּבָה	f.

Infinitive.

הִסֵּב

Imperative.

plur.	Sing.	
הִסֵּבוּ	הִסֵּב	m.
הִסֵּבוֹתֶיךָ	הִסֵּבוֹתֵינוּ	f.

Future.

fœm.	masc.	
com.	אִסֵּב	1
תִּסֵּבִי	תִּסֵּב	2
תִּסֵּב	יוֹסֵב	3

Plurall.

com.		
נִסֵּב	תִּסֵּבוּ	1
תִּסֵּבוֹתֶיךָ	תִּסֵּבוֹתֵינוּ	2
	יוֹסֵבוּ	3

CHAP. XX.

Of the conjugation Pihel, and Pyhal of defective verbs, in the second radical.

Here, verbs are for the most part regular. But most often they have *Cholem* in the beginning, instead of *Chirek* and *Dagesth*: as סִבֵּב for סָבֵב.

Præter. Pyhal.

fœm.	Sing.	masc.	
סִבֵּבָה	סִבֵּב	3	
סִבֵּבוֹת	סִבֵּבוֹת	2	
&c.	סִבֵּבוֹתִי	1	

Parti. præter. or Pahul.

סִבֵּב

Infinitive.

סִבֵּב

Imperat. wanting.

Future.

אִסֵּב

Præter. Pihel.

fœm.	Sing.	masc.	
סָבֵבָה	סָבֵב	3	
סָבֵבוֹת	סָבֵבוֹת	2	
&c.	סָבֵבוֹתִי	1	

Participle præter.

מִסֵּבִים	מִסֵּב
מִסֵּבוֹת	מִסֵּבָה

Infinitive.

סָבֵב

Imperative.

סָבֵב

&c.

Future.

&c.

אִסֵּב

Observations.

Some do double the first radical, and interpose to the second & third לָלַץ from לָלַץ, the reason of which conjugating is regular, as it is said in the 14. Chapter in the observations to the præter tense of *Pihel*.

CHAP. XXI.

Of Hiphil, and Hophal of defectives in the 2. radical. The anomalie or irregularity is unfolded in the beginning of the 19. Chapter.

Præ-

cal letter, & of the Characteristical letter ך, of which figure it hath bin spoken in the beginning of the 16 Chapter.

Præterperfect.

הִסְתַּבֵּר הִסְתַּבֵּב
&c. הִסְתַּבֵּרָה

Participle.

הִסְתַּבֵּב

Infinitive.

הִסְתַּבֵּב

Imperative.

&c. הִסְתַּבֵּב הִסְתַּבֵּב

Future.

&c. אִסְתַּבֵּב אִסְתַּבֵּב

Observations.

Participle) מְחַרֵּץ, Psal. 78. 65.

Infinitive) לְהַחֲזִיל Genes. 43. 18. These are regular, *id est*, without the figure Metathesis.

CHAP. XXIII.

Of quiescent verbs, being the first Radical, and of their first conjugation Kal, and Niphal.

THe first kind of the irregularity hath bin expounded in the defective verbs: the other kind followeth here in the quiescent verbs.

They are called quiescent verbs, which do consist of one resting, or silent letter, or more: and they are of four kinds for number of four silent or quiescent letters.

So in the passive form, is noted with a long vowel, for the same reason, that ך was in the conjugation Niphal: but Tzere remains or is changed, as Kametz in Niphal. Pathach is often put for the last Tzere, as (וְהָיָה) of the termination pathach, וְהָיָה they have brought, 1 Sam. 5. 10. participle (וְהָיָה) with the terminate pathach וְהָיָה making a shadow, Ezech. 31. 3. Infinitive (וְהָיָה) is here with Kametz to be distinguished from the præter tense; future (וְהָיָה) the Characteristicals are with a long vowel for the same reason, that is noted before at the præterperfect tense of Niphal. Yet sometimes it is turned into a short vowel, which also is observed at the future Kal: as וְהָיָה and he led about, Exod. 13. 18. the accent being retracted to the penult. syllable, *i. e.* the last syllable save one, Tzere is shortened into Segol, as also it hath bin opened in the Chapters before, as וְהָיָה and he rolled, Genes. 29. 10.

Observations on Hophal.

Præter: (וְהָיָה) for Shurek oftentimes there is Kibbutz, and that through the whole conjugation.

Participle præter:) participle præsent tense is omitted, because it's out of use, but it was wont to be וְהָיָה.

CHAP. XXII.

Of the conjugation Hithpael of defective verbs in the second Radical.

THis conjugation doth assume the syllable הִתְּ prefixed to the form Pihel. But the figure Metathesis is made (in this example) of the first Radical

Future.			Future.		
foem.	Sing.	masc.	foem.	Sing.	masc.
		אֲשַׁב 1			אֲשַׁב 1
תֹּשְׁבִי		תֹּשְׁבָה 2	תֹּשְׁבִי		תֹּשְׁבָה 2
תֹּשְׁבִים		תֹּשְׁבוּ 3	תֹּשְׁבִים		תֹּשְׁבוּ 3
Plurall.			Plurall.		
		נֹשְׁבִים 1			נֹשְׁבִים 1
תֹּשְׁבֵינָה		תֹּשְׁבוּ 2	תֹּשְׁבֵינָה		תֹּשְׁבוּ 2
		תֹּשְׁבוּ 3			תֹּשְׁבוּ 3

Observations on Kal.

Infinit. (שָׁב) sometimes a double *pathach* is put for the middle guttural: as יָדַע to know, *Iere.* 9.6. from יָדַע: the same form hath been also in the verbs defectives Chap. 17. therefore their roots are known by a dictionary.

Imperative שֶׁב, seldome, and that improperly doth end in *pathach*, which properly belongs to defective verbs in the first Radical הָבֵה give, *Prov.* 30.15. sometimes it is with הָה *paragogick*, as יִרְדָּה descend thou, *Genes.* 45.9.

If the accent keep its place, thus in the plurall numb. לָכֶם and לָכֶי. and in the foemine gender לָכֶי.

Future is (אֲשַׁב) it's also with הָה *paragogick* אֲשַׁבְהָ, *Esr.* 9.3. in one place ' being expressed is turned into *Tzere*, as אֲשַׁבְּהָ, *Mich.* 1.8. otherwise when ' is expressed, then it is *Chirek*, and the end is in *pathach*, as אֲשַׁבְּהָ, *Psal.* 134.4. But also in this form ' sometimes is suffered: as יָהֵם he gat no heat, *1 Kings* 1.1. יָהֵם is excepted, whence here it's called אֲשַׁבְּהָ I shall be able, &c, the accent taken away, or retracted to the last syllable

The first is of verbs beginning with ' : which quiescent verbs are commonly called *Pe Jodh*, and they have their example יָשַׁב he sat. When these are irregular, either they cast away ' , or change it into ' , or do express them but silent, or quiescent; these eight are excepted יָצַב, יָצַב, יָצַב, יָצַב, יָצַב, יָצַב, יָצַב, יָצַב, which do make up the abjected letter ' in certain tenies and conjugations by Dagesh, after the manner of the defective verbs, נ being first Radical: hence commonly a name is set upon them, which men call defectives *Pe Jodh*.

Præter. Niphal.

foem.	Sing.	masc.
נִשְׁבַּה		נִשְׁבַּה 3
נִשְׁבַּה		נִשְׁבַּה 2
		נִשְׁבַּה 1

Plurall.

נִשְׁבָּה	נִשְׁבָּה 3
נִשְׁבָּה	נִשְׁבָּה 2
נִשְׁבָּה	נִשְׁבָּה 1

Parti. præsent.

plur.	sing.
נִשְׁבָּה	נִשְׁבָּה m.
נִשְׁבָּה	נִשְׁבָּה f.

Infinitive.

הִשְׁבֵּה

Imperative.

הִשְׁבֵּה	הִשְׁבֵּה
הִשְׁבֵּה	הִשְׁבֵּה

Præter. Kal.

Præter tense, and both Participles are regular.

יָשַׁב	יָשַׁב 3
יָשַׁב	יָשַׁב 2
&c.	יָשַׁב 1

Participle præsent.

&c. יָשַׁב

Partici. præter.

&c. יָשַׁב

Infinitive.

שָׁב

Imperative.

plur.	sing.
שָׁב	שָׁב m.
שָׁב	שָׁב f.
שָׁב	שָׁב Fu-

Plurall.

com.	הוֹשִׁבוּ	3
	הוֹשְׁבֵתִם	2
	הוֹשְׁבָנוּ	1

Partic. præter.

plur.	מֹשְׁבִים	sing.	מוֹשֵׁב	m.
	מֹשְׁבָה		מוֹשְׁבָה	f.

Infinitive.

הוֹשֵׁב

Imper. wanting.

Future.

foem.	Sing.	masc.	
com.	אֶשְׁבֵּ	1	
	תֹּשֵׁב	2	
	יֹשֵׁב	3	

Plurall.

com.	נֹשֵׁב	1
	תֹּשְׁבִים	2
	יֹשְׁבֵי	3

Observations on Hiphil.

Præter. הוֹשִׁיב (the defective form הִשִּׁיב he caused to stay, *Judges* 3.1. and so in other tenses: and sometimes ' is expressed silent in Tzere, as הִשִּׁיב he hath done well, *Genes.* 12.16.

Imperative הוֹשֵׁב before הִ paragogick always there

Syllable save one, the last Tzere is contracted into Segol, as is said in the fifth Chapter, as הִשִּׁיב, *Genes.* 32.7.

Observations on Niphal.

Præter. נִשְׁיב (the irregularity of the whole conjugation is in the first Radical, ' being turned into ' which in the præter tense, and the participle is silent in Cholem, and in the other tenses moveable, to bring in Dagesh: yet ' quiescent is not always expressed, as נִשְׁיב, *Exodus* 29.15.

Moreover, the forms Pihel and Pyhal are regular, as נִשְׁיב he caused to set, participle נִשְׁיב placing, &c.

C H A P. XXIV.

Of the conjugation Hiphil and Hophal of quiescent verbs, ' being first Radical.

The irregularity is in the first Radical, ' being changed into ' which in Hiphil is silent, or quiescent in the vowel Cholem, in Hophal in the vowel Schurek; but yet also here as in Niphal quiescent, ' after Cholem is not always expressed: some in Hiphil do keep them unchanged, but quiescent in Tzere, as הִשִּׁיב he hath done well. Long Chirek also here oftentimes doth cast away ' which is observed in the 15 Chapter.

Præter. Hophal.

foem.	Sing.	masc.	
	הוֹשִׁב	3	
	הוֹשְׁבֵת	2	
com.	הוֹשְׁבָתִי	1	

Præter. Hiphil.

foem.	Sing.	masc.	
	הוֹשִׁיב	3	
	הוֹשְׁבֵת	2	
com.	הוֹשְׁבָתִי	1	

ly called *Ajin*, that is, in the second radical, and the have their example קום to rise; the reason of conjugating both forms is the same, whence also they appoint one kind of declining only, whose irregularity is always in the middle radical either quiescent or cast away those are excepted which do end in ה, for they affect the middle radical: as קוה he hath expected, קוה hath been, and a few others, as גוּט.

Præter. Niphal.

foem.	Sing.	masc.	
נקומ	נקום	3	
נקומה	נקומת	2	
com.	נקומתי	1	

Plurall.

com.	נְקוּמוּ	3
נְקוּמוֹתַי	נְקוּמוֹתֵם	2
com.	נְקוּמוֹנוּ	1

Participle Præsent.

plur.	sing.	
נקומים	נקום m.	
נקומת	נקומה f.	

Infinitive.

הקום

Imperative.

plur.	sing.	
הקומ	הקום m.	
הקומה	הקומה f.	

Præter. Kal.

foem.	Sing.	masc.	
קמה	קם	3	
קמה	קמת	2	
com.	קמתי	1	

Plurall.

com.	קמו	3	
קמת	קמתם	2	
com.	קמנו	1	

Partic. præsent.

plur.	masc.	
קמים	קם m.	
קמות	קמה f.	

Partic. præter. Pahl.

plur.	sing.	
קומים	קום m.	
קומת	קומה f.	

Infinitive.

קום

Imperative.

plur.	sing.	
קמו	קום m.	
קומה	קומה f.	

Fu-

here is a long *Chirek*, as הושיע, Psal. 122. with 'expressed הושיע take thou, Exod. 2.9. Future (אושע) plentifully with the Characteristical הושיע he will save, Psal. 116.6. they end promiscuously also in *Tzere*: as הושיע, 1 Kings 2.6. hence the last vowel is contracted into *Sagol*, if the word may be made penultimate, as הושיע and thou hast placed, 2 Kings 17.26. with 'expressed הושיע or הושיע.

Observations on Hophal.

Præter. הושעה one verb here is defective, and besides compounded of the active and passive form, as הושעה, Zach. 11.5.

Participle מושעה and in ה, מושעה with a double *pathach* for the guttural.

CHAP. XXV.

Of the conjugation Hithpahal.

Verbs here are declined regular, as התישב; Three are excepted which do change ' into the consonant ו: as התיסר, התידע, התיכח, from יסר, ידע, יכח. Future אהתידע I will make my self known, Num. 12.6. יתכח he will plead, Mich. 6. 2.

CHAP. XXVI.

Of quiescent verbs ' or ' being the second radical, and of their first conjugations Kal and Niphal.

The second kind of quiescent verbs is of the middle radical - or ' , which quiescent verbs are commonly

rest of an accent, or an accent retracted to the last syllable save one, is contracted into *Kametz chatuph*: as וְחָשַׁב and thou art returned, 1 Kings 13. 22. but the last letter be a guttural or ח then it ends with *thach*: as וְחָח, Ezek. 32. 2. from חָשַׁב to blush, here is formed חָחָח, and so forwards.

Observations on Niphal.

Præter. נִקְוָה the Characteristical נ is with a long vowel, which remaineth or is changed as above in the 19. Chapter on Niphal: see there. נִקְוָה Cholem from the præcedent person turneth here into Shurek, lest two Cholems should follow each other, which yet sometimes do come next after the other: whence that word in the plurall number נִקְוָה ye have been scattered, Ezek. 11. 17.

Participle נִקְוָה it's also with Shurek, as נִקְוָה besieged, Ezek. 6. 12. נִקְוָה it ends also in ו, as נִקְוָה scattered, 2 Sam. 18. 8.

CHAP. XXVII.

Of the forms Pihel, and Pyhal of quiescent verbs, ¹or¹ being the second radical.

THe irregularitie is in the middle radical quiescent in Cholem, whence in stead of him doubled, the last syllable doth double the Characteristical by Dagesh: as קוּמָה he caused to rise.

The form is the same with the defective verbs in the second radical, but the reason of conjugation is diverse, for with them every doubled letter belongs to the root; here

Future.			Future.		
fem.	Sing.	masc.	fem.	Sing.	masc.
com.	אֶקוּם	1	com.	אֶקוּם	1
תִּקְוִי	תִּקְוִי	2	תִּקְוִי	תִּקְוִי	2
תִּקְוִי	תִּקְוִי	3	תִּקְוִי	תִּקְוִי	3
Plurall.			Plurall.		
com.	נִקְוָה	1	com.	נִקְוָה	1
תִּקְוִי	תִּקְוִי	2	תִּקְוִי	תִּקְוִי	2
תִּקְוִי	תִּקְוִי	3	תִּקְוִי	תִּקְוִי	3

Observations on Kal.

Præter. קָם it ends also in Tzere, and Cholem, as in regular verbs. Tzere in the third persons remaineth, as קָם, קָם, קָם. Those which do end in ו do lose it here in both numbers, and in the first person singular, as is noted above in the 12. Chapter concerning the præter tense: as קָם, קָם, Cholem alwayes remaineth: בָּשָׂה בָּשָׂה.

Participle קָם out of the form Tzere, קָם watching, Cant. 5. 2. קָם carrying, with Cholem, as קָם and shining, Prov. 4. 18. קָם an accent in the last syllable distinguisheth this word from the third person feminine of the præter tense.

Infinitive קָם 'tis also with Cholem, קָם, Iere. 44. 29.

Imperative קָם with ה paragogick, שׁוּבָה return thou, Iere. 3. 12. with Cholem, as קָם circumcise thou, Ioshua 5. 2.

Future אֶקוּם with ה paragogick, as אֶקוּם I will arise, 2 Sam. 17. 1. and also in Cholem אֶקוּם and shall be exalted, Numbers 24. 7. hence Cholem bereft

Plurall.			Plurall.		
com.	נְקוּמִים	1	com.	נְקוּמִים	
תְּקוּמַמְנָה	תְּקוּמִים	2	תְּקוּמַמְנָה	תְּקוּמִים	
	יְקוּמִים	3		יְקוּמִים	

Rules or observations on Pihel.

Præter. נְקוּמִים (קוּמ) these are regular, קוּמ, *Esther* 9. 3. &c. from the middle radical ' . This form is very frequent with the *Rabbins* and *Chaldeans*.

Imperative קוּמִי with ך׃ *paragogick*, as קוּמִי direct thou, *Psal.* 90. 17. It is known from the third person feminine of the præter tense only by the sense.

Observations on Pyhal.

The first word of every tense differeth from the active form, the rest agree, which warily are to be distinguished according to the sense.

CHAP. XXVIII.

Of the form *Hiphil*, and *Hophal* of quiescent verbs, being the second radical.

The irregularity in both forms consists in the middle radical being ejected. The Characteristical ך׃ is noted with a long vowel in both forms for the cause delivered in the 19. Chapter on Niphal: Tzere also is for *Chirek* in *Hiphil*.

Præter. Hophal.			Præter. Hiphil.		
fæm.	Sing. masc.		fæm.	Sing. masc.	
הוּקְמָה	הוּקֵם	3	הִקְמָה	הִקֵּם	3
הוּקְמָה	הוּקְמָה	2	הִקְמָה	הִקְמָה	2
com.	הוּקְמָה	1	com.	הִקְמָה	1

A short introduction

One of the doubled letters belongs to the root, the other to the form of conjugation: also here verbs are made of 4. letters, the first and the third doubled, but the middle cast away: as of קוּל is made קוּל. these moreover are declined regularly, as hath been said in Chapter on the præter tense of Pihel.

Præter. Pyhal.

fæm.	Sing. masc.	
קוּמָה	קוּמֵם	3
קוּמָה	קוּמָה	2
com.	קוּמָה	1

Plurall.

com.	קוּמָה	3
קוּמָה	קוּמָה	2
com.	קוּמָה	1

Partic. præter. or Pahul.

plur.	Sing.	
מְקוּמִים	מְקוּמֵם	m.
מְקוּמָה	מְקוּמָה	f.

Infinitive.

קוּמֵם

Imperat. wanting.

Future.

plur.	Sing. masc.	
תְּקוּמִים	תְּקוּמֵם	1
תְּקוּמָה	תְּקוּמָה	2
תְּקוּמָה	תְּקוּמָה	3

Præter. Pihel.

plur.	Sing. masc.	
קוּמָה	קוּמֵם	3
קוּמָה	קוּמָה	2
com.	קוּמָה	1

Plurall.

com.	קוּמָה	3
קוּמָה	קוּמָה	2
com.	קוּמָה	1

Partic. præsent. Beno.

plur.	Sing.	
מְקוּמִים	מְקוּמֵם	m.
מְקוּמָה	מְקוּמָה	f.

Infinitive.

קוּמֵם

Imperative.

plur.	Sing.	
קוּמָה	קוּמֵם	m.
קוּמָה	קוּמָה	f.

Future.

plur.	Sing. masc.	
תְּקוּמִים	תְּקוּמֵם	1
תְּקוּמָה	תְּקוּמָה	2
תְּקוּמָה	תְּקוּמָה	3

fœm.	Sing.	masc.
הַקִּימָה	הַקִּים	3
הַקִּמְתָּ	הַקִּמְתָּ	2
	הַקִּמְתִּי	1

And another future, thus:

	הַקִּימוּ	3
הַקִּמְתֶּם	הַקִּמְתֶּם	2
הַקִּמְנוּ	הַקִּמְנוּ	1

Observations on Hiphil.

Participle (הַקִּים) inciting, *Iere.* 43. 3. for מְסִית מְלִיכִים so murmuring, *Exod.* 16. 4. This form also hath been noted already at the future of Kal, Chap. 19. and the future of Hiphil, Chap. 21.

Imperative (הַקִּם) here is often the figure *Apharefis* of the Characteristick: as שִׁיטָּה put thou, *Gen.* 24. 2. so לִיטֶה judge ye, *Iere.* 21. 12.

Future (אָקִים) oftentimes in *Tzere*, as תִּשָּׁב bring thou back, *Genes.* 24. 8. Hence an accent taken away, or brought back to the last syllable save one, *Tzere* for Methods sake is contracted into *Sagol*: as וְהִקַּמְתָּ and thou hast kept, *Nehem.* 9. 8. or else is turned into *pathach* for the guttural: as וְהִתְעַד & thou hast testified, *Nehem.* 9. 29. וְהִשִּׁיטָּה he shall incite, *Iere.* 36. 18. as before in the participle.

Observations on Hophal.

Præter: הִקָּם (הִקָּם) he was appointed, *2 Sam.* 23. 1: as afore in the participle active.

Plurall.

הִקְמוּ	3
הִקְמַתְּם	2
הִקְמַנּוּ	1

Part. prat. or Pahul.

Plur.	Sing.
מוֹקְמִים	מוֹקֵם m.
מוֹקְמֹת	מוֹקְמָה f.

Infinitive.

הִקֵּם

Imperative wanting.

Future.

fœm.	Sing.	masc.
אֶקֶם	אֶקֶם	1
תִּקְמִי	תִּקְמִי	2
יִקְמוּ	יִקְמוּ	3

Plurall.

נִוְקָם	1
תִּוְקְמוּ	2
יִוְקְמוּ	3

Plurall.

הִקְמוּ	3
הִקְמַתְּם	2
הִקְמַנּוּ	1

Partic. præf. Benoni.

Plur.	Sing.
מְקִיִּים	מְקִיִּים m.
מְקִיִּמוֹת	מְקִיִּמָה f.

Infinitive.

הִקֵּם or הִקִּים

Imperative.

Plur.	Sing.
הִקְמוּ	הִקֵּם m.
הִקְמוּהָ	הִקְמוּהָ f.

Future.

fœm.	Sing.	masc.
אֶקֶם	אֶקֶם	1
תִּקְמִי	תִּקְמִי	2
יִקְמוּ	יִקְמוּ	3

Plurall.

נִקְמוּ	1
תִּקְמוּ	2
יִקְמוּ	3

Rules, or observations on Hiphil.

Præter: (הִקָּם) the Characteristick in both forms hath a long vowel, for the same cause, why נ in the form Niphall Chapter 19. *Tzere* also remaineth, or is changed, as Kametz, for the same reason; also there is another form of the præter tense, after this manner.

garly called *Lamed Aleph*, and they have a common example נִשָּׂא he hath found.

But also hither certain verbs are reduced having an irregularity of the first, or second radical: as of נָשָׂא being wanting in the first radical, נִשָּׂא he hath born: ' being silent in the first radical, נִצָּח he is gone forth, נִירָא he hath feared: of ' quiescent in the middle radical, נִקָּח he came, נִקָּח he hath vomited. every of these do follow the anomalies of his own kind.

The anomaly or irregularity of quiescent verbs in the third radical is, in נ, but oftentimes also they change the form, with the fourth kind of quiescent verbs.

Præter. Niphal.

fem.	Sing.	masc.
נִמְצְאָה	נִמְצְאָה	3
נִמְצְאוּ	נִמְצְאוּ	2
com.	נִמְצְאוּ	1
Plural.		
com.	נִמְצְאוּ	3
נִמְצְאוּ	נִמְצְאוּ	2
com.	נִמְצְאוּ	1

Partic. præsent.

Plur.	Sing.	m.
נִמְצְאוּ	נִמְצָא	m.
נִמְצְאוּ	נִמְצָא	f.

Infinitive.

נִמְצָא

Præter. Kal.

fem.	Sing.	masc.
נִמְצָא	נִמְצָא	3
נִמְצָא	נִמְצָא	2
com.	נִמְצָא	1
Plural.		
com.	נִמְצָא	3
נִמְצָא	נִמְצָא	2
com.	נִמְצָא	1

Partic. præsent.

Plur.	Sing.	m.
נִמְצָאוּ	נִמְצָא	m.
נִמְצָאוּ	נִמְצָא	f.

Part. præter. Pahl.

Plur.	Sing.	m.
נִמְצָאוּ	נִמְצָא	m.
נִמְצָאוּ	נִמְצָא	f.

Infinitive.

נִמְצָא, נִמְצָא, נִמְצָא

F Impe-

CHAP. XXIX.

Of the form *Hithpahal* of quiescent verbs, ' being the second radical.

This conjugation differeth from the form *Pihel* but in one only syllable, viz. the Characteristical נִתְ.

Præter. Hithpahal.

הִתְקַוְּמָה	הִתְקַוְּמָה
&c.	הִתְקַוְּמָה

Participle præsent.

מִתְקַוֵּם

Infinitive.

הִתְקַוְּמָה

Imperative.

הִתְקַוְּמָה

Future.

אֶתְקַוֵּם
תִּתְקַוֵּםObservations on *Hithpahal*.

Præter. הִתְקַוְּמָה) there is also another form here used which is put in *Pihel*, wherein from the middle radical ' it's pronounced as the regular form הִתְקַוְּמָה, whence is that word הִצְטִידְנוּ, *Ioshua* 9. 11. in which word the Characteristical is turned into ו, and put after the first radical, the reason whereof is delivered in Chapter 16.

CHAP. XXX.

Of quiescent verbs, נ being the third radical, and of their conjugations Kal, and Niphal.

The third kind of quiescent verbs is whose third radical is נ, and these quiescent verbs are vulgarly

Infinit. from the Defectives, there are three he made two wayes, **לָשׁוּב** and **לְשׁוּב** of **לָשׁוּב**, for **לָשׁוּב** also **לָשׁוּב** to go forth, of **לָשׁוּב**, lately **לָשׁוּב** to come.

Imperat. **לָשׁוּב** from the double anomaly **לָשׁוּב** is from **לָשׁוּב**: **לָשׁוּב** from **לָשׁוּב**: **לָשׁוּב** from **לָשׁוּב**.

Future **לָשׁוּב** from the double anomaly **לָשׁוּב**, **לָשׁוּב** is from **לָשׁוּב**:

Rules concerning Niphal.

Præter. **לָשׁוּב**, from the first letter **ל** deficient **לָשׁוּב** and it shall be carried, *Exod.* 25. 28. but **לָשׁוּב** brought into admiration, *Psal.* 139. 14. from **לָשׁוּב** from the form of the fourth kind, **ל** being turned into **ל**.

Partic. **לָשׁוּב** from **לָשׁוּב** here is **לָשׁוּב** Reverend.

Future **לָשׁוּב** from **לָשׁוּב** here is **לָשׁוּב**, whence **לָשׁוּב** thou mayest be feared, *Psal.* 130. 4.

C H A P. XXXI.

Of the conjugation Pihel and Pyhal of quiescent verbs, **ל** being the third Radical.

Præter. Pyhal.

form.	Sing.	masc.
	לָשׁוּב	3
	לָשׁוּב	2
com.	לָשׁוּב	1
	Plurall.	
com.	לָשׁוּב	3
	לָשׁוּב	2
m.	לָשׁוּב	1

Part. Pahul.

sing.
m.

Præter. Pihel.

form.	Sing.	masc.
	לָשׁוּב	לָשׁוּב
	לָשׁוּב	לָשׁוּב
com.	לָשׁוּב	לָשׁוּב
	Plurall.	
com.	לָשׁוּב	לָשׁוּב
	לָשׁוּב	לָשׁוּב
com.	לָשׁוּב	לָשׁוּב

Partic. præter.

plur.	sing.
לָשׁוּב	לָשׁוּב
לָשׁוּב	לָשׁוּב

Imperat.

Plural.	Sing.	m.
לָשׁוּב	לָשׁוּב	
לָשׁוּב	לָשׁוּב	f.

Future.

form.	Sing.	masc.
com.	לָשׁוּב	1
	לָשׁוּב	2
	לָשׁוּב	3

Plural.

com.		
לָשׁוּב	לָשׁוּב	1
לָשׁוּב	לָשׁוּב	2
לָשׁוּב	לָשׁוּב	3

Imperat.

Plur.	Sing.	m.
לָשׁוּב	לָשׁוּב	
לָשׁוּב	לָשׁוּב	f.

Future.

form.	Sing.	masc.
com.	לָשׁוּב	1
	לָשׁוּב	2
	לָשׁוּב	3

Plural.

com.		
לָשׁוּב	לָשׁוּב	1
לָשׁוּב	לָשׁוּב	2
לָשׁוּב	לָשׁוּב	3

Rules, or observations on Kal.

Præter. **לָשׁוּב** some few do end in *Tzere* which do keep it in the first & second persons: as **לָשׁוּב** &c. the word **לָשׁוּב** and such like, they are here, thus declined.

לָשׁוּב	לָשׁוּב
לָשׁוּב	לָשׁוּב
&c.	לָשׁוּב

Partic. **לָשׁוּב** the feminine in **לָשׁוּב** here hath a speciall form. **לָשׁוּב** *Cant.* 8. 10. and **לָשׁוּב** *2 Sam.* 18. 22. for **לָשׁוּב**. From **לָשׁוּב** is this word **לָשׁוּב**.

Partic. præter. **לָשׁוּב** to this belongs the word **לָשׁוּב** forgiven, *Psal.* 32. 1. from the form of the fourth kind, for **לָשׁוּב**.

Plurall.	
הִמְצִיאוּ	3
הִמְצִיאתֶם	2
הִמְצִיאוּ	1

Partic. præter. Pihul.

Plur.	sing.
הִמְצִיאוּ	מִמְצִיאוֹ m.
הִמְצִיאתֶם	מִמְצִיאתָ f.

Infinitive.
הִמְצִיא or הִמְצִיָּא

Imperative wanting.

Future.	
fœm.	Sing. masc.
הִמְצִיאוּ	1
הִמְצִיאתֶם	2
הִמְצִיאוּ	3

Plurall.	
הִמְצִיאוּ	1
הִמְצִיאתֶם	2
הִמְצִיאוּ	3

Observations on Niphal.

Præter. הִמְצִיָּא from the first radical י being deficient הִשִּׁיב he hath deceived, Jer. 49. 16. from י the first radical quiescent הוֹצִיָּא of the middle radical quiescent הוֹבִיָּא he hath perswaded.

Participle מִמְצִיָּא from the anomaly of the first quiescent form it is מוֹצִיָּא bringing forth, Psal. 68. 7.

Infinitive.
הִמְצִיא or הִמְצִיָּא

Imper. wanting.

Future.	
fœm.	Sing. masc.
הִמְצִיאוּ	1
הִמְצִיאתֶם	2
הִמְצִיאוּ	3

Plural.	
הִמְצִיאוּ	1
הִמְצִיאתֶם	2
הִמְצִיאוּ	3

Observations on Pihel.

Præter. הִמְצִיָּא some have Kametz in the end from the form of the fourth kind of quiescent verbs, הִ being the third radical: as דָּבַר, and סָלַח he hath accomplished.

Observations on Pyhal.

Very few here are found usefull. Dagesh being cast away it is קָרָא, it was called, Ezek. 10. 13. from thence also is this partic. מִקְרָאִי my called, Isa. 48. 12.

C H A P. XXXII.

Of the conjugation Hiphil, and Hophal of quiescent verbs, נ being the third Radical.

Præter. Hophal.	
fœm.	Sing. masc.
הִמְצִיאוּ	3
הִמְצִיאתֶם	2
הִמְצִיאוּ	1

Infinitive.	
הִמְצִיא	or הִמְצִיָּא
Imperative.	
Plur.	sing.
הִמְצִיאוּ	הִמְצִיאוֹ m.
הִמְצִיאתֶם	הִמְצִיאתָ f.

Future.	
fœm.	Sing. masc.
הִמְצִיאוּ	1
הִמְצִיאתֶם	2
הִמְצִיאוּ	3

Plural.	
הִמְצִיאוּ	1
הִמְצִיאתֶם	2
הִמְצִיאוּ	3

Præter. Hiphil.	
fœm.	Sing. masc.
הִמְצִיאוּ	3
הִמְצִיאתֶם	2
הִמְצִיאוּ	1

Future.	
fœm.	Sing. masc.
cons.	נִתְמַצֵּן 1
תִּתְמַצֵּן	תִּתְמַצֵּן 2
תִּתְמַצֵּן	יִתְמַצֵּן 3
Plural.	
	נִתְמַצֵּן 1
תִּתְמַצֵּנָה } cons.	תִּתְמַצֵּנָה 2
	יִתְמַצֵּנָה 3

Observations on Hithpabel.

Præter. תִּתְמַצֵּן) hence by the figure *Syncope* of the Characteristick ל, it is תִּתְמַצֵּן they have prophesied, *Jerem.* 27. 13. for תִּתְמַצֵּן.

Future יִתְמַצֵּן) here may be a *Syncope* as before וַיִּשָּׂא, so תִּתְמַצֵּן shall ye defile your selves, *Lev.* 11. 43. for תִּתְמַצֵּן.

CHAP. XXXIV.

Of quiescent verbs, ה being the third radical, and of their first conjugations Kal, and Niphal.

THe fourth kind of quiescent verbs is whose third radical is ה, and these quiescent verbs are vulgarly called *Lamed He*, and they have this common example הִלֵּךְ he hath revealed. The common irregularity of these is three-fold through all the conjugations: first ה is silent, secondly it is cast away, thirdly it is turned into another letter.

Then every tense in a manner hath a proper termination, differing from the analogie, or regularity. The

on the second מְבִיא perswading, *Levit.* 18. 3. and so forward through the rest of the tenses.

Observations on Hophal.

But very few here are much used, from הוּבָא is הוּבָא brought to, and so forward: from הוּבָא brought up, from thence is that participle plurall הוּבָא brought forth, *Ezek.* 14. 22.

CHAP. XXXIII.

Of the conjugation Hithpabel of quiescent verbs נ in the third radical.

Præterperfect.

fœm.	Sing.	masc.
הִתְמַצֵּן	הִתְמַצֵּן	3
הִתְמַצֵּן	הִתְמַצֵּן	2
cons.	הִתְמַצֵּן	1
Plural.		
cons.	הִתְמַצֵּן	3
הִתְמַצֵּן	הִתְמַצֵּן	2
cons.	הִתְמַצֵּן	1

Particip. præsent.

Plur.	Sing.	
מִתְמַצֵּן	מִתְמַצֵּן	m.
מִתְמַצֵּן	מִתְמַצֵּן	f.

Infinitive.

הִתְמַצֵּן

Imperative.

Plur.	Sing.	
הִתְמַצֵּן	הִתְמַצֵּן	m.
הִתְמַצֵּן	הִתְמַצֵּן	f.

Future.

Infinitive.		Imperative.	
or הַגִּלּוֹת			
plur.	sing.	plur.	sing.
הַגִּלּוֹת	הַגִּלּוֹת	הַגִּלּוֹת	הַגִּלּוֹת
Future.			
plur.	Sing.	plur.	Sing.
com.	masc.	com.	masc.
הַגִּלּוֹת	הַגִּלּוֹת 1	הַגִּלּוֹת	הַגִּלּוֹת 1
הַגִּלּוֹת	הַגִּלּוֹת 2	הַגִּלּוֹת	הַגִּלּוֹת 2
הַגִּלּוֹת	הַגִּלּוֹת 3	הַגִּלּוֹת	הַגִּלּוֹת 3
Plurall.			
com.	masc.	com.	masc.
הַגִּלּוֹת	הַגִּלּוֹת 1	הַגִּלּוֹת	הַגִּלּוֹת 1
הַגִּלּוֹת	הַגִּלּוֹת 2	הַגִּלּוֹת	הַגִּלּוֹת 2
הַגִּלּוֹת	הַגִּלּוֹת 3	הַגִּלּוֹת	הַגִּלּוֹת 3

Observations on Kal.

Præter. (הַגִּלּוֹת) sometimes ' is set for ת : as חָסִיהַ he hath trusted, so in the third person plurall נִסְּיוֹ they have slipt back, *Psal.* 73.2. Kametz is in the last syllable save one: in these two examples the accent is put for the pause.

Imperat. (הַגִּלּוֹת) but there is בִּטְיוֹ seek ye, and אִתְּיוֹ come ye, where ' is put for ה, as before in the præter tense.

Future (הַגִּלּוֹת) if the first radical here be נ, it is called defectively אִתְּיוֹ אִתְּיוֹ but יִשְׁלִי, *Psa.* 122.6. as

Partic. præter. Pahul.		Infinitive.	
plur.	sing.	plur.	sing.
הַגִּלּוֹת	הַגִּלּוֹת	הַגִּלּוֹת	הַגִּלּוֹת
Imperative.			
plur.	sing.	plur.	sing.
הַגִּלּוֹת	הַגִּלּוֹת	הַגִּלּוֹת	הַגִּלּוֹת
Future.			
plur.	Sing.	plur.	Sing.
com.	masc.	com.	masc.
הַגִּלּוֹת	הַגִּלּוֹת 1	הַגִּלּוֹת	הַגִּלּוֹת 1
הַגִּלּוֹת	הַגִּלּוֹת 2	הַגִּלּוֹת	הַגִּלּוֹת 2
הַגִּלּוֹת	הַגִּלּוֹת 3	הַגִּלּוֹת	הַגִּלּוֹת 3
Plurall.			
com.	masc.	com.	masc.
הַגִּלּוֹת	הַגִּלּוֹת 1	הַגִּלּוֹת	הַגִּלּוֹת 1
הַגִּלּוֹת	הַגִּלּוֹת 2	הַגִּלּוֹת	הַגִּלּוֹת 2
הַגִּלּוֹת	הַגִּלּוֹת 3	הַגִּלּוֹת	הַגִּלּוֹת 3

first word of the præter tense through all the conjugations doth end in Kametz: both partici. except pahul in the conjugation Kal, which alwayes doth end in *Sagol*: the infinitive in Cholem or וֹ : the imperative in *Tzeret*: the future tense in *Sagol*. moreover the figure *Apocope* very often doth happen to the imperative singular (except in the forms Kal and Niphal) and to the Future of all the conjugations. Lastly, they assume the form of the præcedent kind of quiescent verbs, being the third radical.

These four verbs do imitate the regularitie, which therefore are noted with *Mappick* in וֹ : as נִבְּרַה he hath excelled, כָּסַר he hath coveted, נִגְּוַה he hath shined, תָּמַד he hath admired. Lastly, verbs of a double irregularity do agree here also, to wit, such verbs whose first radical is נ or י, which do imitate here also the form of their own kind, as shall be seen in their places.

Præter. Niphal.			Præter. Kal.		
fæm.	Sing.	masc.	fæm.	Sing.	masc.
הַגִּלּוֹת	הַגִּלּוֹת	3	הַגִּלּוֹת	הַגִּלּוֹת	3
הַגִּלּוֹת	הַגִּלּוֹת	2	הַגִּלּוֹת	הַגִּלּוֹת	2
com.	הַגִּלּוֹת	1	com.	הַגִּלּוֹת	1
Plurall.			Plurall.		
com.	הַגִּלּוֹת	3	com.	הַגִּלּוֹת	3
הַגִּלּוֹת	הַגִּלּוֹת	2	הַגִּלּוֹת	הַגִּלּוֹת	2
com.	הַגִּלּוֹת	1	com.	הַגִּלּוֹת	1
Partic. præsent.			Partic. præsent. Beno.		
plur.	sing.		plur.	sing.	
הַגִּלּוֹת	הַגִּלּוֹת	m.	הַגִּלּוֹת	הַגִּלּוֹת	m.
הַגִּלּוֹת	הַגִּלּוֹת	f.	הַגִּלּוֹת	הַגִּלּוֹת	f.

Plurall.

com.	גלו	3
גלית	גליתם	2
com.	גלינו	1

Partici. præter. or Pahul.

plur.	מגלים	sing.	מגל	m.
מגלות	מגלה			f.

Infinitive.
גלה or גלור

Imperat. wanting.

Future.

com.	Sing.	masc.	
אגלה	1		
תגלה	2		
תגלה	3		

Plurall.

com.	נגלה	1
תגלית	2	
תגלית	3	

Observations on Pihel.

Præter (גלית) Chirek is in the middle promiscuously, as גלית thou hast discovered, Isa. 57. 8.

Imperative (גלה) contrary to rule, is גלה increase thou, Indg. 9. 29. by the figure *Apocope* גל disclose thou, Psal. 119. 8.

Future (אגלה) by *Apocope* תגס for תגסר, Nehem.

Plurall.

com.	גלו	3
גלית	גליתם	2
com.	גלינו	1

Partic. præsent. Beno.

Plur.	מגלים	sing.	מגל	m.
מגלות	מגלה			f.

Infinitive.
גלה גלה גלור

Imperative.

plur.	גלו	sing.	גלה	m.
גלינה	גלי			f.

Future.

com.	Sing.	masc.	
אגלה	1		
תגלה	2		
תגלה	3		

Plurall.

com.	נגלה	1
תגלית	2	
תגלית	3	

as a little before in the imperative, and præter tense.

Here the form of the figure *Apocope* is diligently to be observed, which is variable. the first is גל for גלה. for the guttural or ג, *patach* is in the end: as גלית and he pitched his tent, Gen. 26. 17. or a double *pathach* גלית and I answered, Zach. 4. 11. for גלית. The second גל for גלה: also here *pathach* is in the end of the guttural, as גלית and he did erre, Genes. 21. 14. for גלית. The third גל he shall rule, for גלה & that when the second radical is one of these letters ג, ה, ו. The fourth from these verbs גלה and גלה which verbs in a peculiar form are called גלה for גלה: so in the other persons גלה. The fifth גל for גלה. This is proper of verbs beginning with ג, which do keep onely one radical.

Observations on Niphal.

Præter. (נגלה) the first letter נ being deficient נגלה here Zach. 5. 3. and also in the other persons נגלה here also in the first person of both numbers *Chirek* is put promiscuously in the last syllable (save one, by the figure *Apocope*, נגלה for נגלה Isa. 47. 3.

CHAP. XXXV.

Of the conjugations Pihel, and Pyha verbs, having ה in the third r. l.

Præter. Pyhal.

com.	Sing.	masc.	
גלית	גלה	3	
גלית	גלית	2	
com.	גלית	1	

Præter. Pihel.

com.	Sing.	masc.	
גלית	גלה	3	
גלית	גלית	2	
com.	גלית	1	

Plu-

Imperat. wanting.

Future.		
fœm.	Sing. masc.	
com.	אֵלֶּה	1
	תֵּלֶּה	2
	יֵלֶּה	3
Plurall.		
com.	נֵלֶּה	1
	תֵּלֶּה	2
	יֵלֶּה	3

Imperative.

Plur.	Sing.	
הִגְלִי	הִגְלֵה	m.
הִגְלִינָה	הִגְלֵה	f.
Future.		
fœm.	Sing. masc.	
com.	אֵלֶּה	1
	תֵּלֶּה	2
	יֵלֶּה	3
Plurall.		
com.	נֵלֶּה	1
	תֵּלֶּה	2
	יֵלֶּה	3

Observations on Hiphil.

Præter. (הִגְלִה) in another place it is הִגְלָה he hath carried away; *Ester* 2. 6. in the first radical deficient, הִזָּה he hath sprinkled, הִזָּה: from the irregularity of the first quiescent (ו) הִזָּה, which also hereafter are thus declined.

(הִגְלִי) also by *Chirek* in the middle, הִגְלִיתָ thou hast removed, 2 *Kings* 17. 26. and so also in the other persons:

Imperat. (הִגְלֵה) by *Apocope* הִרָּה let me alone, *Deut.* 9. 14. for הִרָּה: a double *pathach* is for the guttural, הִרָּה see to bring up, *Exod.* 33. 12. the first letter being wanting הִרָּה shake thou off, whence by *Apocope* הִרָּה 2 *Kings* 6. 18. from הִרָּה.

Future (אֵלֶּה) from the first letter being wanting אֵלֶּה I will shew forth, *Jerem.* 6. 12. from the letter (ו) quiescent אֵלֶּה I will celebrate, *Psal.* 9. 2. &c. hence

Nebem. 4. 5. וַיִּגְלַל and she discovered, *Ezek.* 23. 18. let it look for, *Iob* 3. 9. for יִקְוֶה.

Observations on Pyhal.

Præter. (וַיִּגְלַל) also with Kametz-chatuph, וַיִּגְלַל are ended, *Psal.* 72. 20. בָּסוּ *Psal.* 80. 11.

Partic.) some also here do form the participle present וַיִּגְלַל from two examples, of which, let the learned in the *Latin* tongue see *Buxtorf. Thesaurus Grammaticus.*

CHAP. XXXVI.

Of the conjugation Hiphil, and Hophal of quiescent verbs, ה being the third radical.

Præter. Hophal.		
fœm.	Sing. masc.	
הִגְלַחְתָּ	הִגְלַחְתָּ	3
הִגְלַחְתָּ	הִגְלַחְתָּ	2
com.	הִגְלַחְתָּ	1
Plurall.		
com.	הִגְלַחְתֶּם	3
	הִגְלַחְתֶּם	2
	הִגְלַחְתֶּם	1
Partic. præter. Pahul.		
plur.	Sing.	
מְגֻלָּחִים	מְגֻלָּח	m.
מְגֻלָּחִים	מְגֻלָּח	f.
Infinitive.		
	הִגְלֹחַ	

Præter. Hiphil.		
fœm.	Sing. masc.	
הִגְלַחְתָּ	הִגְלַחְתָּ	3
הִגְלַחְתָּ	הִגְלַחְתָּ	2
com.	הִגְלַחְתָּ	1
Plurall.		
com.	הִגְלַחְתֶּם	3
	הִגְלַחְתֶּם	2
	הִגְלַחְתֶּם	1
Partic. præsent. Beno.		
plur.	Sing.	
מְגֻלָּחִים	מְגֻלָּח	m.
מְגֻלָּחִים	מְגֻלָּח	f.
Infinitive.		
	הִגְלֹחַ or הִגְלֹחַ	

Participle præsent.

plur.	sing.	
מתגלים	מתגלה	m.
מתגלות	מתגלה	f.

Infinitive.

התגלות

Imperative.

plur.	sing.	
התגלו	התגלה	m.
התגלינה	התגלי	f.

Future.

fæm.	Sing.	masc.	
	אתגלה		1
תתגלי	תתגלה		2
תתגלינה	תתגלי		3
Plurall.			
	נתגלה		1
	תתגלו		2
תתגלינה	תתגלו		3

Observations on Hithpabel.

Præter. (התגלה) one only beginning with ^h doth change it into ^l, which form also is noted above in the 25. Chap. as התגלה he hath confessed, Lev. 5. 5. from שחיה here by a speciall anomaly it is called השחתיה: where ^h is either interted by the figure epenthesis: or the third radical ^h is changed into ^l, which mutation is made also in nouns, as when from גאה he hath been proud, is made גאה pride. now and then it loseth Dagesh, and a transposition is made of the

hence it's with the Characteristical ^h expressed, which is usually with the Chaldeæ: יהודיה he will celebrate, Nehem. 11. 17. by the figure Apocope יפר he caused to bring forth young, for יפרה.

For the guttural, (here) is a double *patbach*, as in the imperative, ויעל and offered, Num. 23. 2. and into a double *Sheva*, as in Kal, ירד he caused to govern, or rule, Isa. 41. 2. from defectives נ in the first radical, ונא and I moved, or drew, Hos. 11. 4. for ונא: so יכר for יכר.

Observations on Hophal.

Præter. (הגלה) the first letter נ being deficient, Psal. 102. 5. הכיתי I was wounded, Zach. 13. 6.

The participle of the præsent tense is out of use: but if any desire to form it, it ends from the præter tense in *Segol*: in מגלה, נ being wanting in the first radical מכה wounded.

CHAP. XXXVII.

Of the conjugation Hiphpabel of the quiescent verbs, ה being the third radical.

Præter.

fæm.	Sing.	masc.	
התגלתה	התגלה		3
התגלית	התגלי		2
	התגלית		1

Plurall.

	התגלו		3
התגליתם	התגלו		2
התגלינו	התגלו		1

hinc, inde, illinc: הנה huc: הוּלֹךְ huc, hinc
 ibi, illic, illuc, eo, מִשָּׁם inde: מִבֵּית מִבֵּית
 intrinsecus, intus, intro: חוּץ foris, foras: מֵעַל supra
 superne: מִתַּח infra, infime: אַחֲרֵי retro, retrorsum.

Of time. מִתְּנִי Quando? עַד-כֵּן Usquequo? עַד-כֵּן
 quousque? עַתָּה nunc: מָחָר cras: יוֹמָם interdiu: מִלְּפָנֶיךָ
 heri: שְׁלֹשׁ nudius tertius: מִלְּפָנֶיךָ ante, antea, antehac: תָּמִיד jugiter: עַד-כֵּן donec, usque
 quodum: מִלְּפָנֶיךָ antequam: מִהֵרָה, מֵהֵרָה cito: אֲנִי
 Tunc.

Of Interrogation, אֵין An? הֲאֵין An vero? הֲאֵין nonne, annon? אֵין quomodo? מִדּוּעַ quare? לְמַה at quid?

Of affirming, כֵּן Sic, ita, which is also of likeness: אֵין vere, profecto, certe: אֵין omnino: אֵין
 אֵין vere, revera.

Of denying, or prohibiting, לֹא non: בֶּל non, nequaquam: לֹא ne: אֵין ne forte, ut ne, ut non: אֵין, אֵין non.

Of doubting, אֲוֵלִי fortassis.

Of quality, רִיקָן inaniter, frustra: שָׁוְיָ vane, חֲסִידִים
 gatis, immerito: יְהוּדִים Judaice.

Of assembling, יַחַד, יַחַד, יַחַד una, simul, pariter.

Of separation, or Exclusion, לְבַד seorsim, separatim; אֵין, אֵין tantum, tantummodo, duntaxat: בְּלִעְדֵּי praeterquam.

Of training, יוֹתֵר nimium, amplius, magis, potius, אֵין
 מְאֹד vlde, vehementer: רַב multum, satis: אֵין
 Quantonagis, quanto minus. illud in oratione affirmativa significat, hoc in negativa.

Of remission, or Dimission, אֲנִי sensim, lente, leniter: מֵעַל
 G

the letter ה, and of the first radical, as הִשְׁתַּחֲוֶה; and hence forward it is declined.

Imperative הִתְחַל (by Apocope it is הִתְחַל be thou sick, 2 Sam. 13. 5.

Future אֶתְחַל with Syncope of the formative letter ה, אֶתְחַל I will match my self, for אֶתְחַל.

הִתְחַל hitherto doth belong, though defectively, that writing, וַיִּשְׁתַּחֲוּ and they shall bow down to thee, Genes. 27. 29. for וַיִּשְׁתַּחֲוּ. Apocope is here as in the

Imperative: וַיִּתְחַל and he uncovered himself, for וַיִּתְחַל, Genes. 9. 21. by a special anomaly it is called וַיִּתְחַל

he bowed Genes. 48. 12. for וַיִּשְׁתַּחֲוּ; where the reason of Apocope doth exact וַיִּתְחַל but Shurek is in the

end, for the better sound sake.

Hitherto of a word declinable.

CHAP. XXXVIII.

Of a word not declined; and first of an adverb.

A Word not declined is, which cannot be varied by gender, and number; and it is either adverb, præposition, conjunction, or Interjection, which in the generall are commonly called particles. An adverb is a word not declined, which is joyned to a word, to explain the circumstance, or some quality.

I translate not these particles being fittest in Latin; as some be of place.

אֵין אֵין, אֵין אֵין, אֵין אֵין Ubinam? אֵין אֵין, אֵין אֵין, אֵין אֵין Ubi? אֵין אֵין, אֵין אֵין, אֵין אֵין huc, huc:

inter, also these four are inseparable, ג, ה, ו, ז, Some do denote fellowship, or an helping cause: **Cum**.

Some the privation of an helping cause: as **absque**, **prater**, **sine**, **prater**.

Four are inseparable, which letters are commonly called **בְּכַל**: ב in, propter: פ **secundum**, according to, **ad**, and it is from אֶל: א, ab, abs, de, è, ex, and is taken from מ; whence also with Chirek Dagesh following it is præfixed to words.

CHAP. XL.

Of a Conjunction.

A Conjunction is, which joyneth together many parts of Speech, and they are

Copulative: as וְ, **Etiam**.

Two are inseparable which are prefixed to words, and וְ **quod**: the first is copulative, and before these letters וְ and a certain *Sheva* noted with *Shurek*, the latter hath Dagesh after it, and is in stead of **quod**.

Conditionall, וְ **Si**, fin. **liquidem**, cum, quando, quidem: וְ **Quod si**, וְ **Si non**, ni, nisi: וְ **Si**: וְ **Nisi**.

Discretive, or **Adversative**, וְ **Verum**, **Verumtamen**: וְ **At**, at, sed, **verum**, **verumtamen**: וְ **Etiam si**: וְ **Sed**: וְ **Veruntamen**. **Sæpe** etiam inseparabile **adversative** sumitur, ut dictum.

Disjunctive, וְ **Aut**, vel, sive, seu: וְ **Non** sic,

parum: מְעַט מְעַט **Minimum**, paulatim: מְעַט מְעַט fere.

Likeness, כִּי, כִּי, sic, ita: כִּי, כִּי **similiter**, כִּי, כִּי **sicut**: כִּי, כִּי, taliter, eo modo, hoc modo.

Of number, אֶחָד **semel**: שְׁנַיִם **secundo**: שְׁלֹשָׁה **ter-** **quarto**. **Hæc ex Nominibus adverbium** sunt.

I translate not these words undeclined, being fittest **Latine**: two are inseparable which are joyned to other words alwayes in the beginning, הָ, num, an? הָ, sic, sicut, sicuti.

CHAP. XXXIX.

Of a Preposition.

A Preposition is a word undeclined, joyning a noun to a verb, as it were the *sign*, or limitation, or the cause of motion, or resting.

Limitation, אֶל, אֶל, ad, secus, juxta, erga: אֶל, ad, juxta, penes, prope, עַד, usque ad: עַד, coram, contra, ante: לְנֶכַח נֶכַח E regione, ex adverso, contra: לְעֵמֶת מִן, idem: בֵּין, in, intra: מִן, מִן, a, ab, abs, de, è, ex, propter, præ, comparatively: לְפָנַי, ante, coram, præ: עַל, super, supra, contra, adversus: חוץ Extra: סָבִיב circum circa: עֲלֵי Cis: מֵעֵבֶר Trans, ultra: מֵאַחֵר ultra: אַחֵר post: תַּחַת subter, sub, intra.

The cause, מִפְּנֵי, בְּעֵבוֹר, לְמַעַן, Propter, מִפְּנֵי, מִפְּנֵי, Pro: כִּפִּי, כִּפִּי, secundum juxta.

Some signifying the limitation of place sometimes of time: as עַד usque ad, מִן ab, לְפָנַי ante, אַחֵר post

לֹא idem, *Jes. 64. v. 1.* אֲהֵלִי אֲחֹלִי idem: אֲהֵלִי *Ame*
Of calling, הֵוֹ Heus.

Considering that all young beginners, neither have nor can have *Hebrew Bibles* by them, I thought good to find them some matter here, being certain Texts of Scripture, as part of the 35. *Psal.* of David, and part of the 110. *Psal.* the 117 and part of the 67th together with all the parts of the 119. *Psal.* of David: wherein they may exercise themselves in reading and interpreting, and so learn to make use of those brief rules, before delivered: which if they do, will not have a little profit, but make them quick-sighted, and capable of reading any Text of the sacred *Bible* in the originall tongue. And that young beginners may not only read these *Hebrew* Texts of Scripture, but understand them also, I have interlined every verse in *English*, placing the *English* words under the *Hebrew*: so that if any reading the *Hebrew* line, misse of the interpretation of any word, they may find it in *English*, and that without the help of a Dictionary, being written just under the word. But forasmuch as the *Hebrew* tongue must be writ and read, from the right hand towards the left, for the interlining sake: so here you must begin to read the *English* line. Though the letters to make the *English* word must be spelled after the custome of the *English* from the left to the right: yet you must read the words to make the sense from the right hand to the left. Learner, to the exercise of these few Texts of Scripture, I referre thee, and rest Studious for thee,

JOHN DAVIS.

secus; but also inseparable is taken disjunctively, *Exod. 21. 15.* and elsewhere
Causal, כִּי Nam, quia, quod, quoniam, enim;
enim: אֲשֶׁר Quod, quia, quum: אֲשֶׁר-יָעַז אֲשֶׁר
אֲשֶׁר-יָעַז Quia, eo quod, quandoquidem: אֲשֶׁר-יָעַז
אֲשֶׁר-יָעַז Ut, propterea ut, לֹא Ut non.
Rational, לָמָּה לָּמָּה Quare, quamobrem, quapropter, ergo, ideo, igitur, idcirco, quocirca, itaque.

CHAP. XLI.

Of an Interjection.

An Interjection is, which is placed by it self in oration; it challengeth the affection of the mind with a peculiar commotion; some be of

Flattering; as, אֲנִי אֲנִי Quæso, obsecro. amabo.
Of threatening; as, אֲנִי Væ: sic אֲנִי, *Eccles. 4. 10.*
Of shewing, הֵן הֵן He, En. ecce.
Of grieving, אֲנִי הֵן הֵן hei, heu, cheu, הֵן
Ah: אֲהֵה Aha. ah: אֲהֵה Ah, *Ezech. 6. 11.*
Of wayling, אֲהֵה Hei. væ *Job 10. 15.*
Of crying out, אֲהֵה הֵן הֵן, *Zach. 2. 6.* הֵן inseparable
Dagesh following, before nouns is also thus used, and denotes the Vocative case.
Of abhorring, or abominating, אֲהֵה Abfit, *2 Sam. 20. vers. 20.*
Of rejoicing, הֵן הֵן, Euge euge, Ha hahe, *Psal. 35. v. 21.*
Of exhorting, הֵן Eja, age: הֵן A gite.
Of wishing, לֹא Utinam, ô utinam, *Gen. 17. v. 18.* אֲהֵה

אֵיבֵיךָ עַד-אֲשֶׁר לִימִינִי
 enemies thine place I till : hand right my at
 לְרַגְלֶיךָ : הַדָּם
 .feet thy to foot-flood a
 וְשִׁלַּח מַטֵּה עֹזְקֵךְ יְהוָה
 strength thy of rod the fend shall Lord The
 לְדָרֶךְ בְּקֶרֶב אֵיבֵיךָ : מִצִּיּוֹן
 .enemies thy of midst the in thou rule : Sion of out

P S A L. LXVII.

אֱלֹהִים יִתְּנֵנוּ וְיִבְרַכֵּנוּ פָּנָיו
 face his : us bleffe and , us of pity take God Let
 וְאֵרֶא אֶת-פָּנָיו סֵלָה :
 .Selah , us towards shine to make him let
 לְדַרְכֶּךָ יִדְרֹךְ בְּאֶרֶץ
 ;earth the in way thy know may we That
 בְּכָל-גּוֹיִם יִשְׁוּעָתְךָ :
 .health saving thy nations all in
 עַמִּים יִירֹדוּ אֱלֹהִים עַמִּים כָּלם
 people all let , God O, thee praise people the Let
 יִירֹדוּ :
 .thee praise
 יִשְׁמְחוּ וְיִרְנְנוּ כִּי-תִשְׁפֹּט לְאֻמִּים
 judge shalt thou for, sing & glad be nations the Let
 מִיִּשְׁרָאֵל וּלְאֻמִּים בְּאֶרֶץ עַמִּים
 earth upon nations the and : righteously people the
 תִּנְחֵם : סֵלָה :
 .Selah , guide shalt thou
 G 4 P S A L.

P S A L. XXXV. Verf. 1.

יְהוָה אֶחָד רִיבֵה .1
 at them with (Lord O) cause my Plead
 לְחַמִּי לְרִיבִי
 at them against fight : me with strive
 לְחַמִּי :
 .me against fight
 מִנִּי וְצִבְיָה וְקוֹמָה .2
 stand and , buckler and shield of hold Take
 בְּטוֹרַתִּי :
 .help mine for

P S A L. CXVII.

הִלְלוּ אֶת-יְהוָה בְּלִי-גוֹיִם שְׁבוּחוֹתָיו .1
 m praise : nations ye all , Lord the Praise
 בְּלִי-הָאֻמִּים :
 .people ye all
 כִּי חֲסִדוֹ גָּדֹל עָלֵינוּ .2
 s towards great is kindnesse-mercifull his For
 לְעוֹלָם : וְאֶמֶת-יְהוָה
 ver for lasteth Lord the of truth the and
 הִלְלוּיָהּ :
 .Lord the praise

P S A L. CX. Of David.

יְהוָה נָאם לְאֹדֹנִי שֵׁב .1
 thou Sit , Lord my unto laid Lord The
 לִימִינִי

BETH.

בְּמַרְיָא נָעַר יְזַכֵּר
 cleanse man young a shall all-Wherewith
 אֶת-אֲדָרְתוֹ לְשֹׁמֵר בְּדִבְרֶךָ :
 .word thy to according it keep to ? way his
 בְּכָל-לִבִּי יִרְשָׁתִיךָ
 :thee fought have I heart whole my With
 אֶל-תִּשְׁגֶּנּוּ מִמִּצְוֹתֶיךָ :
 .commandements thy from err me let not do
 בְּלִכְי צַפְנָתִי אִמְרָתְךָ לִמְעַן לֹא
 might I that :words thy hid have I heart my In
 אַחֲשָׂא לָךְ :
 .thee against sin not
 בְּרוּךְ אַתָּה יְהוָה לְמַדְנִי חֻקֶּיךָ :
 .statutes thy me teach Lord O, thou art Blessed
 בְּשִׁפְתֵי סִפְרָתִי כָל מִשְׁפָּטִי
 judgements the all declared have I lips my With
 פִּיךָ : בְּדִבְרֶךָ עֲדוּתֶיךָ
 testimonies thy of way the In .mouth thy of
 שִׁשְׁתִּי בָעַל כָּל-דָּהוֹן :
 .riches all above as : rejoyced have I
 בְּפִקּוּדֶיךָ אֲשִׁיחָה וְאֲבִיטָה
 to regard have and : meditate will I precepts thy In
 אֲרַחֲמֶיךָ : בְּחֻקֶּיךָ אֲשַׂתְעֶשֶׂע
 : delight will I statutes thy In .wayes thy
 לֹא אֲשַׁכַּח דְּבָרְךָ :
 .words thy forget not will I
 GIMEL.

Containing sundry prayers, praises, and professions of obedience.

ALEPH.

אֲשֶׁר י תְּמִימִי-רָדָה הוֹלֵלִים
 walking : way the in perfect the are Blessed
 בַּתּוֹרָה יְהוָה : אֲשֶׁר נִצְרָה
 keep that they are Blessed .God of Law the in
 טוֹתָיו בְּכָל-לֵךְ יִרְשׁוּהוּ
 him seek heart whole the with & : testimonies his
 אֵף פָּטְלוּ-לֹא טוֹלָה בְּדִרְכּוֹ
 wayes his in : iniquitie no do they Also
 הֵלְכוּ : אַתָּה צִוִּיתָה לְשֹׁמֵר
 keep to commanded hast Thou .walked have they
 פִּקּוּדֶיךָ מֵאֵד : אֲחֻלִּי וְדָבִי
 wayes my that O .diligently precepts thy
 יִכְנוּ לְשֹׁמֵר חֻקֶּיךָ :
 .statutes thy keep to directed were
 אֲנִי לֹא-אֲבוֹשׁ בְּהִכְשִׁי
 respecting in : ashamed be not I shall Then
 כָּל מִצְוֹתֶיךָ : אֲוִדָה
 thee praise will I .commandments thy all
 בְּיִשָּׁר לֵב : בְּלִמּוֹ
 the learning in : heart of uprightnesse in
 מִשְׁפָּטִי צִדִּיק : אֶת-חֻקֶּיךָ
 statutes Thy .righteousnesse thy of judgements
 אֲשַׁמֵּר אֶל-תַּעֲזֹבֵנִי עַד-מָאָד :
 .utterly me forsake not do .keep will I
 BETH.

נַפְשִׁי לְעֶפֶר דְּבַקְרָה לִי חַיִּי
 me quicken : dust the to cleaveth soul My 25
 כְּדִבְרֶךָ : יְדִבְרֵי סִפְרֹתַי
 declared have I waves My . word thy to according 26
 וְחֻטֵּי חֻקֶּיךָ : לְמִדְּוָי חֻקֶּיךָ
 statutes thy me teach : me heard hast thou and
 דְּרָךְ פְּקֻדֹתֶיךָ : דְּבִינֵנִי
 : understand to me make precepts thy of way The 27
 וְאֲשִׁיתָה בְּנִפְלְאוֹתֶיךָ :
 . works wondrous thy in meditate shall I and
 נַפְשִׁי דִלְפָּה מִתּוֹגָה בְּלִמְנִי
 me strengthen : sorrow for droppeth soul My 28
 כְּדִבְרֶךָ : דְּרָךְ-שֶׁקֶר הָסֵר
 remove lie a of way The . word thy to according 29
 מִמֶּנִּי וְתוֹרָתֶךָ : חֲנֻנִי
 . me to freely give law thy and : me from
 דְּרָךְ אֱמוּנָה בְּחֵרְתִּי מִשְׁפָּטֶיךָ
 judgements thy : chosen have I truth of way The 30
 שְׁוִיתִי : דְּבַקְתִּי בְטוֹרוֹתֶיךָ
 : testimony thy to stuck have I . me before set have I 31
 יְהוָה : אֶל-תִּבְיָשָׁנִי דְּרָךְ
 of way The . me shame not do Lord O 32
 מִצְוֹתֶיךָ : אֲרוּץ כִּי
 when , run will I commandments thy
 לִבִּי : תִּרְחֹב
 . heart my enlarge shalt thou
 ה H E.

גִּמְלָה טַל- עֲבֹדָה אַחִירָה
 Give 17 : servant thy to bountifully I may
 וְאֲשַׁמְרָה דְּבַרְךָ :
 . words thy keep and
 גִּל- עֲבֹדָה וְאֲבִיטָה נִפְלְאוֹת
 things wonderful behold shall I & , eyes mine Open 18
 מִתּוֹרָתֶךָ : גֵּר
 : Law thy of out : אֲנִי בְּאֶרֶץ
 19 : אֶל תִּסְתֵּר מִמֶּנִּי מִצְוֹתֶיךָ
 . commandments thy me from hide not do
 נַפְשִׁי גֵרָסָה לְתַאֲבֹה ל-מִשְׁפָּטֶיךָ
 judgments thy to desire a for broken is soul My 20
 בְּכָל-עֵת : גִּטְרָתִּי אֲרוּרִים וְרוּם
 21 : Thou . times all at : proud cursed the rebuked hast
 הַשָּׂגִים : מִמִּצְוֹתֶיךָ גִּל מַעְלִי
 22 : me from Remove . commandments thy from erring
 תִּרְפָּה וְבוֹז כִּי עֲוֹנוֹתֶיךָ
 testimonies thy for : contempt and reproach
 נִצָּרְתִּי : גִּם שָׂרִים וְשָׁבוּ
 23 : I kept have : fate have princes Also
 נִדְּבָרוּ בִּי עֲבֹדָה יִשׁוּחַ
 meditate will servant thy : me against spoke and
 בַּחֲקִיךָ : גִּם-עֲוֹנוֹתֶיךָ שְׂעִשְׁעֵי
 24 : statutes thy in : delights my are testimonies thy Also
 אֲנִישׁ עֲצָתִי :
 . counsel my of men
 ד A-

יְהוָה

וּבְאֵנִי

חֲסִידְךָ

: Lord O , me to come also mercies thy Let 41

בְּאִמְרָתְךָ :

תְּשׁוּעָתְךָ

.word thy to according salvation thy

חֲרָפִי

וְאִטְנֶה

: me reproacheth that him answer shall I So 42

כִּי-בִטְחֹתִי בְּדְבָרְךָ : וְאֵל הַצֵּל

take not do And .word thy in trust I for 43

מִפִּי דְבַר אֱמֶת עַד-מָאֹד

: utterly truth of word the mouth my from

כִּי לִמְשַׁפָּטְךָ יִחְלָתִי :

וְאֶשְׁמְרָה

keep shall I So.hoped have I judgements thy in for 44

תּוֹרָתְךָ תָּמִיד לְעוֹלָם וְאַחֲחִלְכָּהּ

walk will I and : ever for continually law thy 45

בְּרַחֲמֶיךָ כִּי פְקֻדֶיךָ יִרְשָׁתִי :

. seek I precepts thy for : large at

מְלָכִים

בְּעֵדוּתְךָ

וְאִדְבָרְךָ

kings before testimonies thy of speak will I Allo 46

וְאֶשְׁתַּחֲשָׁע

אֲבוֹשׁ :

וְלֹא

delight will I And. ashamed be not and

בְּמִצְוֹתֶיךָ אֲהַבְתִּי :

וְאֶשְׁרָה

.loved have I which ,commandments thy in

אֲשֶׁר

אֶל-מִצְוֹתֶיךָ

בְּפִי

וְאֶשָּׂא

which precepts thy unto hands my up lift will I And 48

בְּחֻקֶיךָ :

וְאֶשְׁיַחֲוֶה

אֲהַבְתִּי

.statutes thy in meditate will I and : loved have I

וַאֲו.

חֻקֶיךָ

דְּבַר

יְהוָה

הוֹרֵנִי

: statutes thy of way the , Lord O , me Teach 33

וְאֶצְרְנֶה

טָקַב :

וְהִבִּינִי

understand to me Make.end the to it keep shall I & 34

וְאֶשְׁמְרָה

תּוֹרָתְךָ

וְאֶצְרְנֶה

I observe shall I and ,law thy keep shall I and

בְּנִתְיָב

הַדְּרוּכִי

בְּכָל-לֵב :

path the in go to me Make .heart whole my with 35

וְחִפְצִי :

בּוֹ

מִצְוֹתֶיךָ

,delight have I it in for : commandments thy of

וְאֵל

אֶל-עֲדוּתֶיךָ

וְהֵט-לִּי לִבִּי

not and , testimonies thy to heart my Incline 36

טֵינִי

הַעֲבֵר

אֶל-קֶצֶעַ :

eyes mine away thou Turn .covetousness unto 37

וְחִינִי :

בְּדֶרֶךְ

שׁוֹא

מִרְאֹרֶת

me quicken wayes thy in : vanity beholding from

אֲשֶׁר

אִמְרָתְךָ

לְעַבְדְּךָ

הַקָּם

is who : word thy servant thy to Establish 38

לִירְאָתְךָ :

.fear thy to devoted

כִּי

אֲשֶׁר יָגִדְתִּי

חֲרָפְתִּי

הַעֲבֵר

because: feared I wch reproaching my pass to Make 39

תַּאֲבִיב

טוֹבִים :

הֵנָּה

אֶשְׁפָּטֶיךָ

desire had have I Behold .good are judgements thy 40

וְחִינִי :

בְּצִדְקָתְךָ

לְפָקֻדֶיךָ

me quicken righteousness thy in : precepts thy to

וַאֲו.

H C H E T H.

חֲלָקִי וְיְהוָה אָמַרְתִּי
 said have I, Lord O, portion my art Thou
 לְשֹׁמֵר דְּבָרֶיךָ חֲלִיתִי פָנֶיךָ
 countenance thy entreat I . words thy keep to
 בְּכָל-לֵב חֲנֻנִי בְּאִמְרָתְךָ
 .word thy to according me pity: heart whole my wth
 חֲשַׁבְתִּי דְרָכֶיךָ וְאָשׁוּבָה רַגְלִי
 feet my turned and : wayes thy on thought I
 אֶל-עֲוֹנוֹתַי חֲשַׁתִּי וְלֹא
 not and, haste made I . testimonies thy unto
 הִתְמַת מִהֵתִי לְשֹׁמֵר מִצְוֹתֶיךָ
 .commandments thy keep to carried
 חֲלָלִי רָשָׁעִים עֲוֹנִי
 me robbed have wicked the of companies The
 תּוֹרָתְךָ לֹא שָׁכַחְתִּי חֲצוֹת-לַיְלָה
 midnight At . forgotten not have I law thy yet
 אֶקְוֶה לְהוֹדוֹת לָךְ עַל מִשְׁפָּטֶיךָ
 judgments the for thee to thanks give to rise will I
 צִדִּיקְךָ אֲנִי חֹבֵר לְכָל-אִשָּׁר
 that all of companion a am I . righteousness thy of
 יִרְאוּךָ וְלִשְׁמֹרֶיךָ פְּקִידֶיךָ חֶסֶדְךָ
 .mercy thy Of . precepts thy keep and : thee fear
 יְהוָה מִלְּאֵה הָאָרֶץ חֻקֶּיךָ לְמִנִּי
 .me teach statutes thy : full is earth the, Lord O

T E T H.

I Z A I N.

זָכַר-דְּבָרְךָ לְעַבְדְּךָ לְאֵשֶׁת
 which in : servant thy to word the Remember
 וְחִלַּתְנִי זֶאת נַחֲמָתִי
 comfort my is This . hope to me caused hast thou
 בְּעֲנִי כִי אִמְרָתְךָ חִיַּתְנִי
 .mequickeneth hath word thy for : affliction my in
 זָדִים הָלִיצְנִי עַד מְאֹד
 : much very me derided have proud The
 כְּתוֹרָתְךָ לֹא נִמְוִיתִי
 .declined not have I law thy from yet
 זְכָרְךָ מִשְׁפָּטֶיךָ מַעֲוֹלֹת וְיָחַד
 Lord O, old of judgements thy remembered have I
 וְאַתָּנַחֵם : וְלַעֲפָרָה אָחִי וְיָחַד
 me of hold taken hath Terrour . comforted am I &
 מִדָּשָׁעִים עֲזָבִי תוֹרָתְךָ
 .Law thy forsaking wicked the for
 תְּפִלָּה הָיוּ-לִי וּמִירוֹת בְּבֵית
 house the in songs me to been have statutes Thy
 מְגִדִּי : זְכָרְתִּי בַּלַּיְלָה
 night the in remembered have I . pilgrimage my of
 שִׁמְךָ יְהוָה וְאַשְׁמְדֶר תּוֹרָתְךָ
 .Law thy kept have and : Lord O, name thy
 זֶאת הָיְתָה-לִּי כִי פָקַדְנִי נִצְרָתִי
 .kept have I precepts thy because, had I This

H C H E T H.

יְרֵךְ עָשׂוֹנִי וַיְכַוְנֵנִי
 Thy hands have made and fashioned me :
 וַיְבִינֵנִי וְאֶלְמֶדֶת מִצְוֹתֶיךָ :
 I have understood and shall learn thy precepts :
 יִרְאֶיךָ יִרְאֵנִי וַיִּשְׂמְחוּ
 They shall fear thee and be glad :
 כִּי יִחְלָתִי לְדִבְרֶךָ : יִדְעָתִי
 Because I have hoped in thy word I know :
 יְהוָה כִּי מִשְׁפָּטֶיךָ צֶדֶק
 O Lord, thy judgments are righteous :
 וְאֱמוּנָתְךָ עֲנִיתָנִי :
 and in thy faithfulness thou hast afflicted me :
 נָא חַסְדְּךָ יְהִי לְנַחֲמֵנִי כְאִמְרָתְךָ
 Now let thy mercy be to comfort me according to :
 לְעִבְדֶּךָ : רַחֲמֶיךָ
 thy word to thy servant Let tender mercy :
 יִבְאֹנֵנִי וְאֶחֱיָה כִּי-תִזְדַּרְתָּךְ
 I shall live and I unto me : for thy law is my :
 שִׂשְׁשׁוּנִי : זֵרוּם יִבְשׁוּ כִּי-שֶׁקֶר
 delight Let the proud be ashamed for falsely or :
 עֲוִיתוֹנִי
 without cause have they dealt perversely with me :
 אֲנִי אֲשִׁיחַ בִּפְקָדֶיךָ : יִשׁוּבוּ
 I but will meditate in thy precepts Let those turn :
 לִי יִרְאֶיךָ יִדְעָתִי
 unto me that thou shalt fear thee, and that know :
 עֲלִיתֶיךָ : H

עֲשִׂיתָ טוֹב עִם-עַבְדֶּךָ
 Thou hast dealt well with thy servant : 65
 בְּדִבְרֶךָ : טוֹב
 according to thy word The goodnesse : 66
 מַטֵּם וְדַעַת לְמַדֵּנִי
 of judgement and knowledge teach me :
 כִּי בְמִצְוֹתֶיךָ הֵאֱמַנְתִּי :
 for in thy precepts I have believed :
 מִלִּפְנֵי אֲנִי שָׁגָה וְעַתָּה
 Before I was afflicted I : erred but now : 67
 אִמְרָתְךָ שִׁמְרָתִי : טוֹב-אֲחִירָה
 thy word I have kept Thou art good : 68
 וּמִטֵּיב לְמַדֵּנִי חֻקֶּיךָ :
 and dost teach me thy statutes :
 זֵרוּם טָפְלוּ עָלַי שֶׁקֶר
 The proud have forged against me a lie : 69
 אֲנִי בְּכָל-לֵב אֶצַּר
 but with my whole heart will keep :
 פְּקוּדֶיךָ : לֵבָם טָמֵשׁ בַּחֲלָב
 thy precepts Their heart is as fat as cream : 70
 אֲנִי תִזְדַּרְתָּ שִׂשְׁשַׁנְתִּי : טוֹב-לִי
 I in thy law have delighted 'Tis good for me : 71
 כִּי עֲנִיתִי לְמַעַן אֶלְמַד
 that I have been afflicted that I might learn :
 חֻקֶּיךָ : תִּזְרֶת-פִּי טוֹב
 thy statutes The law of thy mouth is better : 72
 לִי מֵאֲלָפֵי זָהָב וְכֶסֶף :
 to me : then of gold and silver :
 I O D.

לֹא-טִוְבֵתִי : פְּקֻדֶּיךָ : כְּחֹסְדֶךָ
thy to According .precepts thy forfook not have
חַיִּי וְאִשְׁמְדָה עֲנוּחַ
of testimony the keep shall I & me quicken mercy
פִּיךָ :
mouth thy

L LAMED.

לְעוֹלָם יְהוָה דְּבָרְךָ נֶאֱבַד בַּשָּׁמַיִם :
heaven in standing is word thy, Lord O ever For
לְדֹר וְדֹר
remaineth generation and generation To
אֲמוֹנָתְךָ כֹּונֶנֶת אֶרֶץ
earth the establiſhed haſt thou : faithfulneſſe thy
וְתַעֲמִיד : לְמִשְׁפָּטֶיךָ
ordinances thy to According . abide ſhall it and
עַמְדוֹ הַיּוֹם כִּי הִכָּל טַבְרֶיךָ :
servants thy are all for : day this continue they
לֹלֵי תוֹרָתְךָ שִׁשְׁעֵי
delight my been had Law thy Unleſſe
אִז אֲבִדְתִּי בַעֲנִי :
affliction mine in perished have ſhould I then
לְעוֹלָם לֹא-אֶשְׁבֶּר פְּקֻדֶּיךָ
precepts thy forget not will I time any At
כֹּל-בָּם חִיִּיתִנִּי : אֲנִי לֹךְ
thine am I me quickened haſt thou them with for
הוֹשִׁיעֵנִי כִּי פְקֻדֶּיךָ דִּרְשָׁתִּי : רָשָׁעִים
wicked The ſought have I precepts thy for : me ſave
קוֹי

טִוְבֵתִי : לְבִי יְדֵי תַמִּים
sound be heart my Let . testimonies thy
בְּחֻקֶּיךָ לִמְעַן לֹא אֲבוֹשׁ
aſhamed not be I that : ſtatutes thy in

C CAPH.

נַפְשִׁי בְּלִחָה לְתַשׁוּעָתְךָ יְחִלֵּתִי לִנְחָה
word thy for hope I : ſalvation thy for faileth ſoul my
טִוְנִי בְּלוֹ לְאִמְרָתְךָ לֵאמֹר מָתִי
wilt when, ſaying : word thy for fail eyes Mine
תִּנְחַמְתִּי : כִּי-הִוִּיתִי כְנָאָה
bottle a as become am I For : me comfort thou
בְּקִיטוֹר חֻקֶּיךָ לֹא שָׁכַחְתִּי
forget not will I ſtatutes thy : ſmoak the in
כַּפֹּה-יָמֵי עֲבָדְךָ
servant thy of dayes the are many How
מָתִי תַעֲשֶׂה מִשְׁפָּט
judgement execute thou wilt when
בִּרְפִּי :
me perſecute that them againſt
יָדִים קְדוֹ-לִי שִׁחֹות אֲשֶׁר לֹא
not are which : pits me for digged have proud The
בְּחֻרְתְּךָ : כָּל-מִצְוֹתֶיךָ אֲמוֹנָה
faithfulneſs are commandm^{ts} thy All law thy after
שָׁקֵר דִּרְפוֹנִי עֲזָרְנִי :
me thou help, me perſecute they wrongfully
הִמְעַט כָּלוֹנִי בְּאֶרֶץ וְאִנִּי
I but : earth upon me conſumed almoſt had They
לֹא

אֶתֶּר הוֹרַתְנִי מִה אֲמַדְתָּךְ
 words thy how O me taught hast thou
 נִמְלָצוּ לִחְכִּי מִדְּבַשׁ
 to hony above !pallate my to swete waxed have
 אֲחַבְנוֹנִי מִמִּפְקוּדֶיךָ לִפִּי
 ,wise become am I precepts thy By mouth my
 עַל־כֵּן כָּל־אֶרֶח שָׁקֵר
 untruth of way every hate I therefore

N U N.

וְאֹר לְרִגְלִי נֵר־לְרִגְלִי
 light a and :feete my to lamp a is word Thy
 וְאֲקִיֶּמָה לְנִתְיָכְתִּי : נִשְׁבַּעְתִּי
 performe will I and sworn have I path my to
 לְשֹׁמֵר מִשְׁפָּטִי צִדְקָה :
 .righteousnesse thy of judgements the keep to
 נִטְעַנְתִּי עַד־מָוֶה יְהוָה חֲיִנִּי
 me quicken , Lord O : much very afflicted am I
 נִדְבָרָה כְּדִבְרָה :
 voluntaries The .word thy to according
 נָא־רַצֵּה וְהוֹרָה
 ,Lord O , accept to thee beseech I mouth my of
 נַפְשִׁי לְמַדְנִי : וּמִשְׁפָּטֶיךָ
 is soul My me teach judgements thy and
 בְּכַפִּי תָמִיד וְתוֹרַתְךָ לֹא־שָׁכַחְתִּי :
 ,forgot not have I law thy yet:alwayes hand my in
 רָשָׁעִים נָחֲנוּ פֶה לִי
 : me for snare a laid have wicked The

H E

וּמִמִּפְקוּדֶיךָ

לְאַבְרָהָם

לִי

קִנִּי

destroy to

me for waited have

אֲחַבְנוֹנִי :

עֲדוּתֶיךָ

understand shall I

testimonies thy but

קִי

רְאִיתִי

לְכָל־תְּכֵלֶה 96

and an

seen have I

perfection all Of

רַחֲבָה :

מֵאֵר

מִצְוָתְךָ

broad exceeding is commandment thy but

M E M.

כָּל־הַיּוֹם הַזֶּה

תוֹרַתְךָ

מִה־אֶהְיֶה

sit day every

! Law thy

love I how O 97

מֵאֵיבִי

שִׁיחִתִּי :

emies mine of respect In

meditation my 98

מִצְוָתֶיךָ

תַּחֲכֶּךָ

מִנִּי

commandments thy by , wise me made hast thou

מִלְמֹנִי מִכָּל

לִי :

כִּי הִיא לְעוֹלָם לִי :

achers my all then More.me wth ever are they for 99

כִּי עֲדוּתֶיךָ

הַשְׁכַּלְתִּי

e testimonies thy for

self-my understand I

אֲחַבְנוֹנִי

שִׁיחִה לִי : מִזְבָּנִים

wise am I ancients the of respect In meditation my 100

רַע

מִכָּל־

נִצַּרְתִּי :

כִּי פִקְדוֹתֶיךָ

ay evil every From kept have I precepts thy for 101

דִּבְרָה

לִמְעַן אֲשַׁמֵּר

בְּלִילִי

בְּלִילִי

word thy keep may I that:feet my refrained have I

לֹא־סָרְתִּי

מִמִּשְׁפָּטֶיךָ

or : departed not have I judgements thy From 102

אֶתֶּר

מִחֲקֹדֶי כִי־שֶׁקֶר תִּרְמִיתָם : סִגְיֹם
droffe As .deceit their is lie a for : statutes thy
הַשִּׁבְרָה כָּל־רָשָׁעֵי־אֶרֶץ
:earth the of wicked the all cease to caused hast thou
לִבִּי אֶהְבֵּתִי עֲדֹתֶיךָ : בָּשָׂרִי
flesh My .testimonies thy love I therefore
סֶמֶר מִפִּחְדֶּךָ וּמִמִּשְׁפָּטֶיךָ
judgements thy of and : thee of fear for trembleth
יִרְאָתִי :
.afraid am I

ע AIN.

עֲשׂוֹתִי מִשְׁפָּט וְצֶדֶק כָּל־תְּנוּחָתִי
me leave not do : justice & judgement done have I
לַעֲשֵׂקִי : עָרֵב עַבְדֶּךָ
servant thy for surety Be .me oppress that them to
לְטוֹב אֶל־זָרוִים יַעֲשֵׂקֵנִי :
me oppresse proud the not let : good for
טֵינִי כָּל־לִישׁוּעָתְךָ וּלְאַמְרָת
word the for and salvation thy for fail eyes Mine
צִדְקָתְךָ : עֲשֵׂה טוֹב־טַבָּחֶךָ
servant thy with Do : righteousness thy of
בְּחֶסֶדְךָ וְחַנּוּן : לִפְדָּנִי :
me teach statutes thy and, mercy thy to according
טַבָּחֶךָ־אֲנִי הִבִּינִי
understand to me make : am I servant Thy
וְאַדְּבָרָה H 4

וּמִפְקוּדֶיךָ לֹא־תִטִּיתִי
erred not have I precepts thy from yet
נִחְלָתִי I I I
immonies thy taken have I inheritance an As
לְעוֹלָם כִּי שִׂשְׁוֹ לִבִּי הִמָּדָה
re they heart my of joy the for : ever for
נִשְׁתִּיתִי לִפִּי לַטָּשׁוֹר חֲקִיקָה I I 2
tutes thy perform to heart my inclined have I
לְעוֹלָם עָקֵב :
.end the to even ,ever for

S A MECH.

סַעֲפִים שִׁנְאַתִּי יִחְזָקוּ
w thy but : hatred in have I thoughts Vain I I 3
אֶהְבֵּתִי : סִתְרִי וּמָגִנִּי אֶחָד I I 4
rt thou shield my and place hiding My .love I
לְדַבָּרְךָ יִחְלָתִי : סוּרֵי מִפְּנֵי מִרְעִים I I 5
wil-does ye me from Depart.hope I word thy in
וְאֶצְרָה מִצְוֹת אֱלֹהֵי :
God my of commandments the keep will I for
סִמְכֵנִי בְּאִמְרָתְךָ וְאַחֲרֶיךָ I I 6
ve shall I & ,word thy to according me Uphold
וְאֶל־חֲבוּשָׁתִי מִשְׁבְּרִי : סִטְרֵנִי I I 7
e thou Sustain.hope my of me shame not do &
וְאֶשְׁטָה בְּחֶסֶדְךָ וְאֶשְׁטָה
statutes thy in delight will and : safe be shall I and
תָּמִיד : סְלִיחָה כָּל־שׁוּגִים I I 8
om erring all down trod hast Thou .always
בְּחֶסֶדְךָ

יִצְחָק בְּאִמְרָתְךָ וְאֵל כָּל-אֵוִי
 iniquity any not let & word thy in thou establisth
 פָּדֵנִי תִשְׁלֹט כִּי :
 me Deliver me over dominion have 134
 מַעֲשֶׂק אָדָם וְאִשְׁמְרָה
 keep will I and : man of oppression the from
 פְּקֻדֶיךָ פָּנֶיךָ הָאֵל
 shine to make thou do face Thy precepts thy 135
 כְּעֲבָדְךָ וְלִמְנֵי אֶת-חֻקֶּיךָ :
 statutes thy me teach and : servant thy upon
 פְּלִגֵּי-מַיִם יִרְדּוּ עֵינֵי
 : eyes mine from descend waters of Rivers 136
 עַל לֹא-שָׁמְרוּ תוֹרָתְךָ :
 law thy kept not have they that

T S A D D I.

יָשָׁר וְהוֹרָה אַתָּה צְדִיקָה 137
 upright and , Lord O , art thou Righteous
 מִשְׁפָּטֶיךָ : תוֹרָתְךָ 138
 that testimonies Thy judgements thy
 צִוִּיתָ צֶדֶק
 righteousness are commanded hast thou
 וּמִאֲדָמוֹנִי : קִנְאָתִי צִמְחָתִנִּי
 : me consumed hath zeal. My truth very and 139
 כִּי צָרוּ שָׁכְחוּ דְבָרֶיךָ :
 words thy forgot have enemies mine because
 מֵאֲדָמוֹנִי אִמְרָתְךָ וְעַבְדְּךָ 140
 servant thy and , word thy is refined Very
 אֲהַבָּה :

וְאִדְעָה עֲדֵיךָ : טָרָה לְטֶסֶת
 work to time 'Tis testimonies thy know may I that 126
 לַיהוָה הִפְרוּ תוֹרָתְךָ : טֵל-כֶּן
 Therefore law thy void made have they : Lord 127
 אֲהַבְתִּי מִצְוֹתֶיךָ מִזָּהָב
 gold above precepts thy love
 וּמִכֶּן : עַל-כֵּן כָּל-פְּקֻדֶי
 precepts thy all Therefore gold fine then more yea 128
 כָּל יִשְׁרָתִי כָל-אֶת
 way every : right esteemed have I all even
 שִׁקָּר שָׁנְאָתִי :
 hate I untruth of

P E

פְּלִאוֹת טְרוֹתֶיךָ עַל-כֵּן נִפְשׁ 129
 soul my therefore testimonies thy are Wonderfull
 נִצְרָתָם : פֶּתַח דְּבָרֶיךָ 130
 words thy of entrance The them keepeth
 וְאִיר מִבֵּן פִּתְיוֹם : פִּי 131
 mouth My simple the instructing light giveth
 פָּעַרְתִּי וְאִשְׁאָפָה כִּי לְמִצְוֹתֶיךָ
 precepts thy to for : panted I and , opened I
 יִאֲבִתִּי : פִּנְהָ-אֵלִי 132
 me upon thou Look . longing a had have I
 יִחַנְנֵנִי כְּמִשְׁפָּט
 custom thy to according : me pity and
 לְאֲהָבִי : שִׁמְךָ פְּעָמֵי 133
 steps My name thy love that those towards
 יִצְחָק

according Lord O : mercie thy to , according
 high draw They . me quicken judgement thy to
 law thy from : thought wicked a follow that
 Lord O , art thou Near . removed far have they
 known have I old Of . truth are precepts thy all &
 thou ever for that : testimonies thy concerning
 them founded hast

RESH.

: me deliver and affliction mine Consider
 Defend . forget not do I Law thy for
 thy to according : me redeem and , controversy my
 : wicked the from far is Salvation . me quicken word
 mercies tender Thy . not keep they statutes thy for
 judgements thy to according : Lord O , many are

thy yet : despised and am Small . it loveth
 righteousness Thy . forgotten not have I precepts
 truth is law thy : and ever for righteousness is
 yet : me found have trouble and Affliction
 righteousness The . delights my are precepts thy
 to me make : ever for is testimonies thy of
 live shall I and understand

KOPH.

Lord O : me , hear heart whole my with cried I
 thee upon called I . keep will I statutes thy
 testimonies thy keep will I and : me save
 word thy in : cried & twilight the in before came I
 watches night the prevent eies Mine . hoped have I
 thou hear voice My . word thy in meditate to

לְמִשְׁפָּטִי צְדִיקָה :

righteousnesse thy of judgements the upon

רַבְשָׁלוֹם לְאַהֲבִי תוֹרָתְךָ 165

law thy love that them to is peace Much

וְאִי מִכְשׁוֹל לִמִּי : שְׁבִרְתִּי 166

hoped have I .them to offence an is nothing and

לִישׁוּעָתְךָ יְהוָה וּמִצְוֹתֶיךָ 167

commandements thy & : Lord O ,salvation thy for

עֲשִׂיתִי : נַפְשִׁי שְׁמְרָה טוֹרְתְךָ 168

testimonies thy kept hath soul My. done have I

וְאַהֲבָם מְאֹד שְׁמִרְתִּי 169

kept have I .exceedingly them love I and

בְּקִדְוָה וְטוֹרְתְךָ כִּי כָל־דְּרָבִי 170

wayes my all for :testimonies thy and precepts thy

נִגְדָה :

.thee before are

תְּהֵאֵו.

רַחֲמֵי תִקְרַב לִפְנֶיךָ יְהוָה 171

: Lord O , face thy to near come crie my Let

בְּדַבְרֶךָ יְהוָה :

.understand to me make word thy to according

תַּחֲנוּנִי תָבוֹא לִפְנֶיךָ 172

:face thy to come supplication my Let

בְּאִמְרָתְךָ הִצִּילָנִי : שְׁפָרְתִּי 173

lips My .me deliver word thy to according

תִּכְטְנֶנָּה תְהִלָּה כִּי תִלְמַדְתִּי 174

me taught hast thou when :praise utter shall

תִּקְרֶיךָ :

חַיִּי : רַבִּים רֹדְפֵי

persecutors my are Many .me quicken 157

וְצָרִי מִטְרוֹתֶיךָ

have I testimonies thy from yet :enemies mine and

לֹא נִטְיִיתִי : רְאִיתִי בְּגֵדִים 158

transgressors the beheld I .declined not

וְאַתְּקוֹשְׁמָה אֲשֶׁר אִמַּרְתָּךְ

have they word thy because :grieved was and

לֹא שָׁמְרוּ : רָאִה כִּי פְקוּדֶיךָ אֲהַבְתִּי : 159

:love I precepts thy because Consider .kept not

יְהוָה בְּחַסְדֶּךָ חַיִּי :

.me quicken mercy thy to according , Lord O

רֵאשׁ דְּבָרְךָ אֱמֶת וְלֵעוֹלָם 160

ever for and ,truth is word thy of beginning The

כָּל־מִשְׁפָּט צְדִיקָה :

.righteousness thy of judgement every is

שׁ SCHIN.

שָׂרִים רֹדְפוֹנִי חָנֹם 161

:cause without me persecuted have Princes

וּמִדְבָרֶיךָ לִבִּי פָחַד :

.awe in standeth heart my word thy of but

אֲנִי שֵׂשׁ טַל־אִמְרָתְךָ : כְּמוֹצֵא 162

find that one as : word thy over rejoyce I

רַב שָׁלָל : שָׁקַר שִׁנְאַתִּי נֶאֱתַטְבֶּה תוֹרָתְךָ 163

law thy but :abhorre and hate I lie A. spoil great

אֲהַבְתִּי : שִׁבְעַת בְּיוֹם הִלְלִיתִי 164

thee praise I do day a in times Seven .love I

טַל

cents, then of the quantity of the vowels : for the syllable which is long by position, *Dageshed*, or consisting of a long vowel, very often is short in pronunciation; as פְּקוּדִים פְּקֻדָּתָם מִפְּקֹד.

Every word is noted with a Grammaticall accent, except that which is joyned with the following word by *Makkaph*.

I will not spend time about monosyllables, for whether the accent be put before the vowel, or after it, is little alteration to the sound, although it belongs more to the syntax.

Of the seat of accents in nouns.

Rule I. All nouns whose last vowel is long, have an accent in the last syllable; whence it follows that all plurals ought so to be accented, as מְדַבְּרִים זְקֵן דָּבָר first from this rule, those are excepted which end in י after א as יְהוֹדִי, or after ו as שְׂבִי secondly those that end in ו, as בְּחֹרֵי.

Rule II. All nouns whose last vowel is one of the short vowels obtain the accent in the last syllable save one (and hence it follows that all *Duals*, are *Milhel*) עֲנִים שֵׁי בֵּית סֵפֶר נֶעַר first from this rule those are excepted which end in ה as פְּרָאָה except a word of one syllable follow, or *Milhel*: and higher may be reduced those that were excepted in the former rule. secondly from this rule is excepted, a word of two syllables ending in - or - after *Sheva*, as אֶחָד שָׁכַם דָּבָשׁ thirdly those that end in י as חֲרָבָה. To the precedent rules are referred all participles, both of the present, and präter tense (because they are declined after the manner

אֶמְדָּתְךָ : לְשׁוֹנִי תִּפְעֵנִי : חֲקִיךָ :
word thy of speak shall tongue My statutes thy 172
כִּי כָל-מִצְוֹתֶיךָ : צִדִּיק :
righteousness are commandments thy all for
יְדֹהֵתִי לְטוֹבָתִי : כִּי בִּחְרָתִי 173
chosen have I for : me help to be hand thy Let
פְּקוּדֶיךָ תִּצְלָמֵנִי : לְיִשׁוּעָתְךָ 174
salvation thy for longed have I precepts thy
יְהוָה וְתוֹרָתְךָ שִׂשְׁעָי : נַפְשִׁי תַחֲיֵה 175
live soul my Let delight my is law thy & Lord O
וְתִחַלְלֶנָּה וּמִשְׁפָּטֶיךָ
judgements thy and : thee praise shall it and
יִעֲזָרֵנִי : תַּעֲזִיתִי כֶּשֶׁר 176
sheep a as astray gone have I me help shall
אֲבִיר בִּקְשׁ עֲבָדֶךָ : כִּי מִצְוֹתֶיךָ
commandments thy for : servant thy seek lost
לֹא שָׁכַחְתִּי :
forget not do I

The end of the 119. Psalm.

C E R T A I N

Short and pertinent rules concerning the seat of accents in nouns, and verbs, participles, and pronouns, affixes, and words undeclined.

In this holy tongue, as in the *Greek*, the pronunciation rather dependeth of the situation of the accents,

earth, and when you dye, the Angels shall
carry your soules into Paradise, while your
bodies repose themselves in their graves
as a bed of down, till the Lord of Glory
shall return to judg both quick and dead
where the body being raised and reunited
to the soul, both soul and body shall live
in the perpetual vision and fruition of God
To which glory he for his mercy bring us
who hath so dearly bought us, even Jesus
Christ, the Author and finisher of our faith
To whom with the Father, and the blessed
Spirit be ascribed all, honour, glory,
praise, thanksgiving and obedience
from this time forth and for ever-

more.

FINIS.

photo of the proper place of the accents; but
removed, from the last syllable to the last save
for diverse causes.

For the nearnesse of an accent in the following
פִּקְדוֹן or פִּקְדוֹן עֵינַי.

For some separating distinguishing accent, or
as פִּקְדוֹן for פִּקְדוֹן.

For the particle of the future set before.

And lastly, for the converseive of the future as

But from the last syllable save one to the last it
keeth the converseive of the praterperfect to de-
and as יִפְקֹדֶנִי I shall visit, וְאֶפְקֹדֶנִי and I shall speak
and thou shalt give.

FINIS.

